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Vol. XIV, No. 8

April, 1944



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EDITORIAL NOTES AND COMMENTS

Neglect of the Home

There is tremendous pressure exercised today upon married women and mothers to take jobs in war plants and in other forms of defense work. We must not lose sight of the fact that a mother's first duty is to her home, to her husband, and her children. No eloquence of the professional patrioteer should blind the mother to this simple fact. There is no higher function of motherhood than to train the child in the way he should walk. If work outside the home means that the mother is neglecting this duty, she is offending against the divine and the natural law. The young child, in particular, needs the care and the guidance of the mother. He needs the home atmosphere which only the continuous supervision of the mother can give. There are cases where mothers have to work, but they can never ignore their duties to their home and their children.

"It behooves mothers who are doing defense work to the utter neglect of their children," writes Monsignor Sheen, "not to flatter themselves that they are aiding the war effort. The price for working in a war plant is too high when a little less time spent in welding a pipe, and a little more spent in welding child virtue, would profit America a thousand times more."

Materialistic writers, who pride themselves on their utilitarianism, are today advocating countrywide contraceptive education in the spacing of babies; thus, married women who work will not be tempted to have criminal abortions in order to hold desperately needed jobs. The very proposition is repulsive to the Catholic mind. It is a shortsighted and selfish

policy that prompts a mother to accept voluntarily a job that involves neglect of the high functions of Christian parenthood.

It is refreshing to read the letter of a Catholic mother (*Our Sunday Visitor*, February 27, 1944) protesting against the propaganda of some birth control publishers. To the Somerset Publications she writes: "Your circular is an insult to decent womanhood, and I must ask you to take my name off your mailing list. . . . We entered the state of Holy Matrimony with Christian motives. We had faith in God, and asked His blessing which we have received a hundred-fold. We accepted the children God blessed us with to the number which, in this modern age, is held to be disgraceful. We are the parents of six boys and four girls. Thank God, we've had good health. I've never been sick a day in my life. I do not even know what a headache is, and my family have all been in perfect health. Disgusting, isn't it? . . . If all the mothers in the world thought as you think, and advertise, we should be far short in our armed forces. . . . With my large family, I am Director of Civilian Defense of East Chicago, but greater than all, a promoter of decency, clean living, and happy homes." She concludes with a plea for capable writers and publishers to put some good clean literature on the market, something that does not have to be in a plain wrapper and hidden from children.

The daily newspapers, the current magazines, the radio programs, the news commentators, unite in spreading this vicious propaganda. E. V. Durling is an exception. In his column of March 6, 1944, he has this to say: "This country owes a lot to people who have been against birth control. A country of birth control followers could never raise that Army of ten million we need to keep the United States way of living as we want it to be." Well said, Mr. Durling; we thank you.

Marian Library

The Marianists of the University of Dayton have just completed plans for the establishment of a center of research on

Mariology. The project calls for collecting all the books published on the subject in the Marian Library of the University. It is very fitting that these disciples of Mary should do this. Cardinal O'Connell has written his commendation: "I am happy to give you my blessing and endorsement of the proposed Marian Library and shall follow with interest the progress of this inspiring work." "This is a worth-while undertaking," writes Archbishop Stritch, "and I hope sincerely that it will be successful."

Coincident with the establishment of the Library is the observance of the 75th anniversary of the consecration of the University's Immaculate Conception Chapel, June, 1944. On the campus is the artistic Albert Emanuel Library, one wing of which is to be devoted exclusively to the Marian Library. Hope is entertained that the centenary of the University in 1950 will see the completion of the project.

Father John A. Elbert, S.M., President of the University, gave a copy of his own book, "Devotion to Mary in the Twentieth Century," as an initial contribution. The head of the department of religion, the Reverend Lawrence Monheim, S.M., is in charge of the project, and issues an invitation to teachers of religion and devout clients of Mary everywhere to contribute titles to the bibliographical list. He has invoked the aid also of Catholic publishers. The completed library will be open to all who care to inform themselves.

Devotion to the Blessed Virgin Mary is a note, almost a mark, of the Catholic Church. Recently a non-Catholic writer declared that womanhood can never hope to reach the high station to which it is entitled until the world unites in honoring the Mother of God as she deserves to be honored. The Saints have vied with one another in declaring her praises. The Apostles were united in prayer with her during life and revered her always. St. Epiphanius, who was called upon to admonish the enthusiastic Catholic body of the third century ("Let the Father, the Son, and the Holy Ghost be adored, but let no one adore Mary"), is known as the first theologian of the Blessed Mother. The Fathers and the Doctors of the

Church have written beautifully of her. The tributes of no Saint are quoted more frequently than those of St. Bernard, to whom we owe that appealing prayer, the *Memorare*. Other prayers in common use have as their authors St. Aloysius and St. Francis Regis. St. Alphonsus wrote much and eloquently of the Blessed Virgin Mary, especially in his work entitled "The Glories of Mary." Many current manuals of devotion consist of tributes to Mary culled from the writings of the Saints through the centuries.

In all nations Mary is dear to the Catholic heart. She is the Mother of all men; may the day come when all men will unite in honoring her as their Mother! The Marian Library of the University of Dayton is a scholarly tribute to her whom we honor, under the title of the Immaculate Conception, as the Patroness of the Catholic Church in the United States.

The Army Chaplain at Work

Our chaplains in the armed forces have a unique opportunity. The measure of their intimate personal contact with the men under their charge is limited only by the number of minutes in the day. Personal conferences consume time, and the greatest regret in the busy life of a chaplain is that there are not more minutes and hours in every day. Men come to him in an attitude of utter submission to the will of God, hungry for the consolation that the inspired Word of God has to offer, and eager for contact with God's appointed minister. They may not have made an exhaustive analysis of the crisis that confronts civilization, but the emergency in which they are involved puts them in a fair way to realize that "all is vanity save the loving and the serving of the Lord Our God."

Fortunate indeed is the soldier who has had thorough religious instruction at home and in school. His faith—a living, practical faith—gives him safe anchorage, and his example is an edification to those round about him who do not enjoy the same gift of faith in God. He regrets that, in

the heyday of his heedless youth at home, he did not strive with all his powers to advance in wisdom, age, and grace before God and men, but he has now formed a high resolution to stay close to God at all times. His eagerness to avail himself of the consolations of religion is matched only by the zeal of his chaplain to dispense to him the mysteries of God.

The chaplain has a task of huge proportions. He may be alone in the spiritual care of thousands of men scattered over a vast area. Holy Mother Church bends every effort to help him in his work. She gives him ample powers in the *cura animarum*, and permits him to celebrate Mass frequently and at unusual hours. She has mitigated the Eucharistic fast for him in the celebration of Mass, and for his flock in the reception of the Holy Eucharist. The chaplain's day is taken up with the instruction of the ignorant, the counselling of troubled minds, the hearing of confessions, the visiting of the sick and wounded, the burying of the dead, and the many spiritual and temporal functions that are assigned to him.

As a spiritual leader, he tries to reach every member of his vast flock. When he cannot reach them in personal conference, he writes or mimeographs letters to them. We have before us a letter written by Chaplain Paul J. Cuddy of Napier Field, Alabama. In this mimeographed Christmas letter, Father Cuddy warns his boys that they should not be carried along by a tide of cynicism or indifference. He urges them to work hard to "establish all things under the Headship of Christ," and reminds them that our Blessed Mother was not embittered when she saw her Son slain. Very little study will convince them, says Father Cuddy, that disregard of God and His law is the root of all the woes of the world. He warns them not to be deceived by false prophets, but to stick fast to the lessons of the Gospel; to live for God and country, and thus be prepared to die for God and country.

His letter breathes a high idealism. It is an inspiration to our country's fighting men. The grace of God will rest upon the chaplain who lives but to be a channel of the grace of God to men.

Aesop in the Religion Class

By BROTHER HERMES PIUS, F.S.C., A.B.
St. George High School, Evanston, Ill.

"Perhaps you recall the story about the lion who was awakened from his afternoon nap when a mouse came scampering around him. Catching the little fellow under his huge paw, the lion was about to snap him up, when the mouse cried: 'Don't kill me! Spare my life! I will surely pay you back for your kindness!' This promise so amused the lion that he laughed and let the mouse go.

"Some time later the lion was caught in a snare set for him by a hunter. Desperately the king of the animal world struggled and roared, only to draw the net tighter about himself. Though far away from the forest, the mouse heard the roars and recognized them. As fast as he could, he scurried up to his huge friend and began to gnaw at the ropes. 'Wasn't I right?' he asked the lion. 'You thought lightly of my promise, but here you see how little friends may prove to be great friends.'

"Now, the little prayers—ejaculations which we say devoutly and often—are the mice that we are apt to dismiss as being too insignificant and too tiny to bother with. But later on, after we taste the bait put out by Satan and begin to be tangled up in his net, we discover that, with all our struggling and roaring, we cannot any more get free by ourselves. Then those little ejaculations we had almost forgotten about come to our rescue and gnaw away the ropes of temptation. Hence, if we are wise, we will remember that these little friends may prove to be great friends."¹

Thus might Aesop speak, were he asked to stop in for a few minutes during the catechism period.

So far as method or procedure is concerned, the work of the

¹ The fable used here is a combination of two versions, one from G. F. Townsend, *Aesop's Fables* (Donohue, Chicago, n. d., p. 35), and the other from Joseph Jacobs, *The Fables of Aesop* (Macmillan, London, 1923, p. 26).

religion teacher is much like that of the advertising man, who displays his wares to the public in as attractive a light as possible. To "sell" his students on the spiritual and supernatural, the catechist uses those tricks-of-the-trade that give weighty and often abstract subject-matter an objective, lively, colorful presentation.

The catechist becomes somewhat of an expert with devices like comparisons, parables, cases, and examples. These he gathers from a multitude of sources ranging from Genesis to the daily newspaper. This part of his work is made easier by the writers and editors who collect anecdotes and compile quotation books.

But even slight observation will reveal that, while admirable developments have been undertaken in almost every kind of material, still a small but very rich vein of substance is left unprospected and untouched: *fables*. The *why* of this neglect is discussed further on; suffice it here to say that the fable could be a valuable addition to the catechist's stock-in-trade.

The excellencies peculiar to the fable, then, are pointed out in this paper. Not that the fable is proposed as a cure-all, a sesame; it has real merit enough of its own to dispense with exaggerated claims.

The topic is divided into five sections: I. The nature of the fable; II. The fable versus the parable; III. The rôle of the fable in the religion class; IV. Former usage of the fable for religious purposes; V. Practical points.

Were our problem to be put into one line, it would best be phrased in Sir Roger L'Estrange's suggestion "to graft a *Christian moral* upon a *pagan fable*."²

I. The Nature of the Fable

The fable is classified as a minor but distinct literary type. A convenient definition for it is Dr. Sam Johnson's:

"A Fable, or Apologue, such as is now under consideration, seems to be, in its genuine state, a narrative in which

² Sir Roger L'Estrange, *Fables of Aesop and Other Eminent Mythologists: with Morals and Reflexions* (London, 1692), p. 37.

beings irrational, and sometimes inanimate (*arbores loquuntur, non tantum feræ*), are, for the purpose of moral instruction, feigned to act and speak with human interests and passions."³

As a work of art, the fable possesses Aristotle's unity in variety: a single example or *story* is informed by the *moral precept* illustrated.

(1) *The Story*.—The story is the attractive element of the fable. It supplies the similitude or image from which the lesson is drawn.

The *plot* or *action*, the first component part of the story, is sufficient to arouse interest without concentrating attention upon itself. The deeds are objective, robust, and primitive; the animals quarrel or lie or plunder or kill in fundamental ways, with none of the sugar-coating common in civilized society.

The second component of the story, *characterization*, is especially what makes the fables enduring; in this they resemble the long-lived *Characters* of Theophrastus, as well as in the fact that each genre depicts predominant types of persons, sketching them with highly selected details.

And it is this characterization which makes the fable human. True, *homo sapiens* does not figure in the fabulist's zoölogy; in the best fables man is treated as part of the background. The fable is human, rather, because various traits of man are incarnated in corresponding beasts. Observation has shown the likeness between the clever man's foxiness and the fox's cleverness, between the rapacious man's wolfishness and the wolf's rapacity, and so forth. This is a valid convention by which the fable represents uninhibited human qualities.

As players in a little drama, these fable characters are not kinetic—individuals who improve or degenerate as in actual life. Their natures are fixed, invariable. The beasts are purely symbols, but by "using animals in this austere and arbitrary style as they are used on the shields of heraldry or the hiero-

³ A. Murray, Editor, *The Works of Samuel Johnson*, in *The Lives of the English Poets*, X (London, 1792), p. 247.

glyphics of the ancients, men have really succeeded in handing down those tremendous truths that are called truisms."⁴

(2) *The Lesson*.—If the story of the fable is the body, the second element, the *moral lesson*, is the soul. It gives the fable its purpose.

Usually at the conclusion of the fable, this lesson is expressed in the form of a precept or proverb. Even were it not thus plainly indicated, the story's application would be evident enough. It must be noted, however, that the ancient (classical) fables state their lessons explicitly.

In the earliest extant Aesop's book (Phædrus' Latin verse translation of the original Greek collection), we find regularly such applications as this: the little man, when he sets out to copy the great, perishes.⁵ This is the general lesson the fabulist wishes us to carry away from reading about the ambitious frog who, after trying to puff himself out to be as large as the ox he saw in the meadow, finally burst.

The moral aspect of the fable has always been recognized. For this reason fable collections were textbooks in Roman and medieval schools. Leading men in the field (like Croxall and L'Estrange in England and La Fontaine in France) have, in adapting the beast-tale, tried to give fresh impetus to its disciplinary power.

It is not mere coincidence, either, that individuals of different times and tempers, like Socrates⁶ and Fénelon, are associated with the fable: the first as a part of his preparation for death turned into verse such of Aesop as he was familiar with; the latter used fables of his own composition in the education of his charge, the Duke of Burgundy, prospective king of France.

And no sooner was the printing-press invented than Stainhöwel in Germany and Caxton in England proceeded to pub-

⁴ G. K. Chesterton in his Introductory Essay to V. S. Vernon Jones, *Aesop's Fables* (Double-day-Page, New York City, 1926), pp. ix-x.

⁵ "Inops, potentem dum vult imitari, perit." This is the moral of fabula xxiv, "Rana Rupta et Bos," Pithou MS. in Léopold Hervieux, *Les Fabulistes Latins depuis le siècle d'Auguste jusqu'à la fin du moyen âge*, Vol. II: *Phædre* (Firmin-Didot, Paris, 1894), p. 16.

⁶ In the *Phædo*, 61.

lish Aesop. In choosing the "hundred best books" of his day, Caxton explains that he included the fables

"for to shewe al maner of folk/what maner of thyng they ought to ensyewe and followe/¶ And also what maner of thyng they must and ought to leve and flee/for fable is as moche to seye in poeterye/as wordes in theologie/."7

That the fable is essentially a moral story, is thus manifest. But what kind of morality does it enforce? As these last lines from sample fables reveal, it is a natural code or standard.

Plodding wins the race.⁸

Distrust interested advice.⁹

It is easy to despise what you cannot get.¹⁰

Caution, foresight, cleverness are the highest virtues recommended in the fables. Occasionally, as in "The Fox and the Crane," the lowest worldly wisdom is advocated: "One *bad* turn deserves another."¹¹ Here we have a law-of-the-jungle precept.

The animal kingdom as seen by man appears to be a greedy, violent, crafty society. Consequently, the beasts in fables represent only natural vices and virtues. "All that is meant by culture—knowledge, beauty, love, consideration for others—is beyond its range."¹²

But for its particular purpose, to teach a morality of prudence, the fable is eminently useful in sharpening the understanding: it ridicules ignorance; it mercilessly exposes sham; it extols the hard-headed virtues.

(3) *The Manner and Style*.—Regarding its *manner* of teaching the lesson, the fable belongs to the intuitive school of pedagogy. In common with other forms of allegory or comparison, by the use of concrete images the fable suggests an

⁷ Joseph Jacobs, *The Fables of Aesop as First Printed by William Caxton in 1484*, II: *Text and Glossary* (Nutt, London, 1889), p. 30.

⁸ Joseph Jacobs, *The Fables of Aesop* (Macmillan, London, 1923), p. 163.

⁹ *Ibid.*, p. 155.

¹⁰ *Ibid.*, p. 77.

¹¹ *Ibid.*, p. 52.

¹² Joseph Jacobs, *op. cit.*, Vol. I: *History of the Aesopic Fable*, p. 208.

abstract principle to the hearer. Its particular charm derives from the fact that the story, while furnishing the moral idea, also stimulates interest. This third element of the fable, the manner, is described thus by La Fontaine:¹³

Fables in sooth are not what they appear;
Our moralists are mice, and such small deer.
We yawn at sermons, but we gladly turn
To moral tales, and so amused we learn.

As to its *style* the fable by its nature tends to be concise, simple, slyly humorous, satirical, and even cynical, much depending upon the emphasis the author or the adaptor wishes to give.

II. *The Fable versus the Parable*

In order to see more clearly the nature of the fable, before attempting to determine what its proper place would be in the religion lesson, we shall contrast it with the parable.

For two reasons the parable serves well as the basis of comparison for the fable: (1) both are specific kinds of allegory; (2) the parable is already familiar to catechists, whereas the fable, nowadays relegated to juvenile fiction books, is passed over as insignificant.

The parable can be defined "in the strict sense of the term as an utterance or a narrative of some actual or possible event or happening, drawn from the world of nature or from human life, for the purpose of illustrating some spiritual truth or teaching."¹⁴

Because it also consists of those two chief elements, a story and a lesson, the fable would appear on first thought to be the same as the parable. Nevertheless, each is a distinct type.

(1) *The Difference in Story.*—The fabulist's talking mice and thinking trees are not found in the parable, which treats rather of seeds, sheep, or people just as they are in everyday life. To teach its lesson, a fable temporarily suspends the es-

¹³ Article "Fable," in *Encyclopædia Britannica*, IX (1940), p. 20.

¹⁴ Charles J. Callan, O.P., *The Parables of Our Lord* (Joseph F. Wagner, Inc., New York City, 1940), p. 3.

established laws of nature. "This a parable never does; for nature, as God's wisdom made it, is far better adapted for teaching divine truths."¹⁶

The grotesqueness of the fable precludes its being a tasteful and becoming parallel for augustly divine things; the strict truth of the parable is far more suitable.

(2) *The Difference in Lesson*.—But fitness of story or image to symbolize divinity is not the chief difference between the fable and the parable. Another and more specific distinction is seen in the contrast between their lessons or applications.

Based on an accepted make-believe convention, the fable lends itself effectively to the restricted end it pursues: representing the vices and follies of men in such a manner as "to inculcate maxims of prudential morality, industry, caution, foresight."¹⁶ It can, therefore, represent few things in divine truth, because between merely worldly and divine wisdom very few analogies are possible. The fable is "essentially of the earth."¹⁷

On the other hand, the parable, based on something true in the natural order, has parallels in all other phases of its own order. Moreover, truth being one, whether on the natural or supernatural level, the parable finds manifold parallels in the realm of the divine. Of this important characteristic Ederheim writes:

"In truth, Parables are the outlined shadows—large, perhaps, and dim—as the light of heavenly things falls on well-known scenes, which correspond to and have their higher counterpart in spiritual realities. For earth and heaven are twin-parts of His works. And, as the same law, so the same order prevails in them. . . . Thus, things in earth and heaven are kindred, and the one may become to us Parables of the other."¹⁸

¹⁶ James Hastings, Editor, *A Dictionary of the Bible*, III (Scribner's Edinburgh, 1900), p. 663.

¹⁷ R. C. Trench, *Notes on the Parables of Our Lord* (Appleton, New York City, 1863), p. 10.

¹⁸ *Ibid.*, p. 10.

¹⁹ Alfred Ederheim, *The Life and Times of Jesus the Messiah*, I (Longmans, New York City, 1931), p. 582.

Significantly, the same conclusion has been arrived at by the poet, who, with mystical insight, sees the truth from another viewpoint: "Nature, though often fiercely opposed to Grace, has also great analogies to it, and is its needful supplement."¹⁹

It is in this mainly that the parable evinces its superiority over the fable: it has an almost unlimited *scope* of application. The fable is confined to prudential morality; it reaches its zenith when its natural wisdom symbolizes supernaturalized prudence. Whereas the parable, while ostensibly presenting a little slice-of-life story complete in itself, simultaneously symbolizes both natural and supernatural truths.

So great is the variety and so great is the range of the parable applications that, if the parabolist does not wish to specify the lesson intended, the hearer will usually need an interpreter to point it out. In order to take advantage of this veiling aspect of the parable, Our Lord from the end of His first year of public ministry began to use the parable; He thus successfully dealt with growing opposition. To the cognoscenti, His parables were impressive, stimulating, enlightening. As for the unbelievers and the ill-disposed, "I speak to them in parables," He said, "because seeing they see not, and hearing they hear not, neither do they understand."²⁰

(3) *Difference in Method and Style.*—While in content the fable is dissimilar, in *method* it is the same as the parable. Both are allegorical forms, indirect and suggestive.

Concerning the *style* of each, we find that the parable, in consequence of its being loftier, is "deeply in earnest, allowing in itself therefore no jesting nor raillery at the weaknesses, the follies, or the crimes of men, however well deserved, and its indignation is that of holy love: while in this raillery, and in these bitter mockings, the fabulist not infrequently indulges."²¹ The fabulist, to heal man's soul, would rub salt into the wounds; on the other hand, the Divine Parabolist would apply oil with wine.

¹⁹ Aubrey de Vere, *Recollections* (Arnold, New York City, 1897), p. 356.

²⁰ Matthew, xiii. 13.

²¹ R. C. Trench, *op. cit.*, p. 11.

Thus, in the light of the above analyses, it is easy to understand why in the whole of Scripture there are but two fables²² to match thirty-seven parables;²³ and why Our Lord did not put His sublime teachings in the guise of fables, when "without parables He did not speak to them."²⁴

Now, as we have seen thus far, we discover in literature a type of ready-made moral story, the fable. Upon examining and comparing it to our accustomed parable, we note that the fable is a specialized, a much less widely serviceable, medium. In the attempt further to determine its status in the catechism lesson, we shall in our next article discuss: (1) the province of the fable in catechetics (Section III); (2) the precedents for employing the fable in religious instruction (Section IV).

²² The first is in Judges, ix.

8-15: "The trees went to anoint a king over them: and they said to the olive tree: 'Reign thou over us.' And it answered: 'Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?'"

"And the trees said to the fig-tree: 'Come thou and reign over us.' And it answered them: 'Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?'"

"And the trees said to the vine: 'Come thou and reign over us.' And it answered them: 'Can I forsake my wine, that cheereth God and men, and be promoted among the other trees.'"

"And all the trees said to the bramble: 'Come thou and reign over us.' And it answered them: 'If indeed you mean to make me king, come ye and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.'"

This was Joatham's exhortation and threat to the men of Sichem, who had made his brother, Abimelech, king of Israel.

The second is in IV Kings, xiv. 9: "And Joas king of Israel sent again to Amasias king of Juda, saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: 'Give thy daughter to my son to wife.' And the beasts of the forest, that are in Libanus, passed and trod down the thistle."

²³ Dr. William Barry mentions 33 parables in the New Testament and 4 in the Old Testament (p. 461). Cf. "Parables," *Catholic Encyclopedia*, 1911, XI (New York City, 1911), p. 462.

²⁴ Mark, iv. 34.

Let's Prepare That Lesson Plan

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Picture fifth-grade boys and girls of public school assembled for religion class some place or any place (it so often is "any place"!), either on released time or after school hours. Certainly, many of these boys and girls are making a sincere and self-sacrificing effort to find out what God has revealed, and in doing so they are fulfilling an important duty that faith imposes on us. The catechist who stands before them in her capacity as teacher of the Faith, should glory in the privilege that is hers of guiding these efforts, and should make each religion period an adventure in learning that arouses and holds attention and interest, stimulates curiosity, whets the appetite for learning so that the child is willing to learn here and now, and also gradually develops a real desire to know his Faith as he should know it. In addition, as this is a lesson in religion, not only should the desire to learn be aroused and sustained, but the further step of appreciating the truths learned to the point where they become effective as principles of conduct is essential for successful teaching.

It is not all the work of the teacher, for the grace of God *must* come if good is to be accomplished; still, the work of the teacher is very important. As a rule, we see that, when it is well done, the desired results follow; when it is not well done, they are lacking. Our Catholic children who attend public schools are often pitifully ignorant of the truths of our Faith in any way save as catechism definitions, and sometimes ignorant even of these dry formulas.

What has been outlined here for the teacher constitutes a genuine challenge. There are so many obstacles and handicaps in the work of teaching religion effectively to our Catholic boys and girls of public schools. We think there is much truth in the thought that one of the major obstacles can be the attitude of the catechist.

Incorrect and Correct Attitudes of Teacher

Sometimes those who are teaching have a rather hopeless attitude towards the children, and towards the possibility of really making genuine, practical Catholics of them. For this attitude we recommend faith—a firm belief that to teach religion to these underprivileged children is a glorious privilege which is also a duty, for God wills it and it *must* be done; a firm belief in the possibilities of the work, for God wills it, so it *can* be done; a firm belief that, when conditions and results are not what one desires, it is always possible to do something here and now, in the *today* that God has given us, to improve both—not always all that we want to do, or all that should be done, but always *something*. When that possible *something* is done consistently, almost before one knows it the center that was a problem becomes a joy.

Another attitude on the part of catechists that hampers the work might be expressed somewhat like this: "Well, we have always grouped the grades together; we have never used any text but the catechism, and after all, for one hour a week, an hour at that which children often fail to attend!" "What is the use?" is not always added, but how very often it is implied!

We have a question to ask: "If you were a boy or girl attending public school, if your parents were indifferent Catholics, and religion were taught as you yourself are now teaching it, would you be conspicuous for perfect attendance at religion class, or for the opposite?" When that question is honestly answered, here is just one more: "What are you going to do about it *today*?"

There are some conditions that we catechists cannot remedy, but there is one effective tool that we can always use. What is it? The well-prepared lesson given vividly, clearly, dramatically. During the presentation of the lesson we must teach the whole child, not just by words, but by the depth of our own conviction and the value which we place on what we teach. Our personal attitudes cannot be hidden; they manifest themselves in the lesson itself, in the way in which we give it, in the

inflections of our voice, in the changing expression on our face. In other words, *we* teach. If we consider teaching a distasteful duty, one that we gladly check off as fulfilled for the week, with the promise of days before it must be done again, they catch that too. The attendance record shows it.

Preparation of the Religion Lesson

The preparation of the religion lesson is neither difficult nor unduly time-consuming. First of all, use a religion course prepared for the public school child. This saves a great amount of time that would otherwise be used in trying to fit the religion course used with the parochial school child, for the daily religion lesson, into the weekly or semiweekly religion period of the public school child. Then have an outline for your lesson plan that you can fill in as you prepare the lesson. A third helpful point is to have a regular time for preparing your lesson, and a fourth is to prepare an entire unit before you teach the first lesson of that unit. A group of teaching Sisters known to the writer makes preparation of the religion lessons for their classes of public school children part of the summer's work.

One of the biggest objections to special preparation of the religion lesson for the public school child is the time element. Suppose we plan a lesson together and see how quickly it can be done. We choose the subject of the Virtue of Faith, to be taught to fifth-grade pupils of public school. The lesson is already outlined in the religion course¹ as follows:

Teacher Aim: Faith is a gift of God; we must value it and use it.

Pupil Response: A desire for the strong faith that gives boys and girls character.

Bible Story: Peter's profession of faith in the Divinity of Jesus Christ (Matthew, xvi. 13-20).

Picture Study: To correspond with story; of instances in daily life in which faith is needed to act with courage and to do what is right.

¹ *The Adaptive Way Course of Religious Instructions for Catholic Pupils of Public Schools* (Mission Helpers of the Sacred Heart, Towson 4, Maryland).

Christian Doctrine: Lesson 10. What are the chief powers that are given to us with sanctifying grace? What are the three theological virtues? What is faith? 200. How do we worship God? 201. What does faith oblige us to do?

Prayer: Review the act of faith. Analyze it with the class to show what we believe, and why we believe it.

Practice: Develop in the pupils an attitude of enthusiastic love for the faith, and appreciation of the certainty that this gift of God gives us. When did we receive it? What is the symbolism of the lighted candle given at Baptism? How can we help others know the Truth?

This is an important doctrine. The child's understanding of faith and of how it should be used, his appreciation of it, will affect the way in which he lives it himself, and the way in which he will strive to bring it to others. Is this the only opportunity for teaching it that the work of the year presents? A glance at the unit on the Church which follows, shows that faith and the gift of faith are referred to in every lesson, so, knowing that necessary repetition is planned for, the catechist turns to the task of preparing to give the child his initial teaching in this grade on a vitally important truth.

Read over the doctrinal content on faith in the Baltimore Revised Catechisms, Number One and Number Two. Immediately we note that in Lesson 10 in both catechisms the first three questions of our lesson outline are identical, but that when we come to questions number 200 and 201, we must give the children the answers that are in the Number Two Catechism only, for the Number One does not have them. In this grade only the answers in the Baltimore Number One Catechism are assigned for memory work; it is sufficient if the children understand the doctrine contained in the answers from the Number Two, and are able to give it in substance in their own words.

Read the Bible story, both in the Gospel and in the Bible history that the children use, and then select from both story and catechism the words that should be taught or reviewed in the word study. List these.

supernatural	powers	theological	firmly
believe	worship	virtue	faith
deceive	revealed	profess	

Will you teach the meaning of these words by story, definition, picture, discussion? Will you write the words on the blackboard or prepare flash cards?

What about a key sentence—a vivid, brief sentence that will put the dominant truth of the lesson before the children? Often it can be selected from Scripture, and this has the added advantage of gradually familiarizing the children with at least a few quotations from the written word of God. "Thou art Christ, the Son of the living God," is a good choice for this lesson. Write it on the blackboard before the lesson begins, or make a flash card, and keep the sentence before the children throughout the lesson. Should the key sentence be taken from Scripture, put the reference after it. If the children fail to ask what the letters and figures mean (which is possible, but not probable), call their attention to these at the end of the lesson, question in such a way that their curiosity is aroused, and then satisfy it. They will remember.

Correlation of Doctrine

Before we teach, we want to learn what the children already know on the subject, so we list a few questions for the pre-test: "What is faith? . . . When did you receive it? . . . How do you use it? . . . Who gave it to you? . . . Why?"

Then we want to bring to the children's minds anything in doctrine previously learned, or in their daily life, that will help them to understand what we are going to teach. It is as though we were gradually turning on stronger and stronger light so that, when the new truth is presented, the children will be able to see it clearly and to make it their own with more ease.

For correlated doctrine, we could question the children on God and His perfections: He is the Supreme Being, all-good, eternal, unchanging, who knows all things and can do all

things. (Develop from viewpoint of *faith*.) That would be sufficient, but more can be added if desired.

In teaching the children to appreciate the value of faith, we must strongly convince them of the certainty, the security, that this virtue gives us. Contrast will help here; so, for an apperceptive basis we draw on instances from their daily life that show human faith with the security it brings to us and with its limitations. Discuss briefly with the children our belief in what different persons tell us, why we believe what one says and are not sure about what another says; the difference between believing and knowing; the honor we give to a person when we believe him, or that he gives to us when he believes us; why we like people to believe us.

If this preliminary step of orientation is brief and is conducted briskly and with sufficient pupil participation, usually the children are receptive and it is not difficult to hold their attention. They are at least willing, and often eager, for the presentation of the new doctrine.

Begin it quite simply: "Our dear Lord loved faith. Ever and ever so often when He worked some big miracle that people asked Him to perform, He would tell them: 'It is because of your faith that I have done this.' Jesus hasn't changed; He still loves faith. He wants us to believe, and He wants us to show that we believe.

"When Jesus was living on this earth and teaching the people, many who heard Him wondered just who He was. Had we been living in Palestine then, we would have been wondering, too. Let's pretend we are living there, and that we are talking together about miracles we saw Jesus work. For three days we had been with the crowds that followed Him. We listened to Him teach; we saw mothers come with sick children whom Jesus cured ever so kindly; we saw blind people groping their way toward Him, and He gave them their sight; we saw people who were lame made strong and straight. Then, the evening of the third day, Jesus gave us all—over 4,000 men, with ever so many more women and children—a surprise supper. He knew we were tired and hungry, and He multi-

plied seven loaves and a 'few little fishes' so much that everybody had enough and there was a lot left over. What do you think we would talk about as we walked home together?" (Encourage the children to tell what they think.)

"Jesus is a wonderful man. He is often tired and hungry, but He never works a miracle for Himself!"

"Did you see how kind He was to the sick and blind and lame!"

"Yes, I noticed that. He seemed to know each one, and to love each one. But where did He get the *power* to do all those things?"

"Who can this Jesus be? He seems to be all-powerful. But we know God alone is all-powerful. I wonder, I wonder."

"He may be a great prophet. What do you think?"

"Could he be John the Baptist, come back to life again?"

"It is time for the Messiah to come."

"Yes, but the Messiah will be great. This man is poor."

Here we are trying to get the children to understand and appreciate, to some extent, the wonder and questioning of the people of those days, and to realize how much they, the children, would have wondered and questioned, too.

The story of St. Peter's marvelous profession of faith (St. Matthew, xvi. 13-20), which follows the multiplication of loaves and fishes, is then told.

Emphasizing the Essential Doctrine of Lesson

In preparing the story, keep in mind the essential doctrine of the lesson: what faith is, what faith obliges us to do, how we worship God by faith. Much of this can be taught clearly and interestingly through the story of St. Peter's profession of faith. Woven in with it, or developed at the conclusion of the story, is the parallel in the children's own lives: how *they* received the gift of faith; what faith obliges *them* to do; how *they* worship God in their daily lives by faith; some acts of faith that they probably make without even thinking that they are acts of this virtue; how very, very fortunate they are

to have the one true Faith. Plan to discuss with them the need of the true Faith that so many others have, and to indicate practical ways in which the children can help to bring to such people this wonderful gift of God.

This last is important both for the individual child and for the spread of the Mystical Body of Christ. It is important for the child, because his enthusiasm to bring the Truth to others helps to deepen his own understanding of the Faith and to increase his appreciation of this gift of God; it is important for the spread of the Mystical Body of Christ, because God in His Providence has willed that man should coöperate with Him in bringing his fellow-men to the Church.

As an assimilation exercise, to aid in impressing what has been taught on the minds of the children, prepare a list of questions that cover the essential doctrinal content of the lesson; and when that has been done, take another glance at the catechism and see how clearly the definitions stand out in view of the material prepared. The children will see it, too; and this connection of the presentation with the catechism definitions constitutes a second assimilation exercise. Here are some questions that would probably be asked:

What were the people wondering about when Jesus was in Palestine?

What do you think you would have thought of Him if you had been there? Why?

Tell me about the question Jesus asked His Apostles.

Why do you think He asked them that?

What did Peter answer?

Can you tell me what that answer means?

How do you say the same thing in the Apostles' Creed?

Why was it especially important that the Apostles should know the full truth about Jesus? (The class may need a second question on this: "What were the Apostles to be in Jesus' Church?")

Did Peter think differently from many of the people?

What did he do later on, after Jesus ascended into heaven, to help others to learn the truth?

Is what you believe about God different from what many people believe?

What can you do to help them to learn the full truth?

Is it a big act of charity toward other people when you help them to learn the full truth about God? Why?

How did Peter profess his faith openly?

How do you profess your faith openly?

How does that help other people?

How do you honor God when you do this?

When did you receive this gift?

What does God want you to do with it?

How does God want you to use it?

For the organization of the lesson, the flash cards can be rearranged by the class in what they think is the order of importance of the words, and the essential doctrine summed up in sequence with this list as a guide. If the words are written on the blackboard, the same procedure may be followed by numbering the words. The first time a teacher tries this organization with public school pupils, she is usually genuinely and pleasantly surprised at the interest and response of the class.

The most effective tool in the hands of the teacher for interest, attention, real learning and that appreciative response on the part of the class which is such a stimulus and joy to the teacher, is the prepared lesson. And if with the prepared lesson the teacher uses visual aids and enlists pupil participation, many of the problems that beset effective teaching of religion to our Catholic boys and girls who attend public schools are solved.

Theological Details of the Revised Baltimore Catechism

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Lesson 36

This Lesson, like Lesson 27 of the old Catechism, treats of the sacramentals. Q. 469, containing a definition of sacramentals, differs considerably from the former Q. 292. The new definition is substantially identical with that proposed in the Code of Canon Law (Canon 1144). This definition distinguishes two general types of sacramentals—things and actions. An example of the former is a blessed rosary or medal; an example of the latter is the sign of the cross which the priest makes with his hand when imparting a blessing. The definition also points out the two general classes of favors, spiritual and temporal, obtained through the proper use of the sacramentals.

Q. 470 explains the two ways in which the sacramentals obtain favors from God. The first is through the efficacy of the Church's prayers. In other words, whenever a person makes devout use of a sacramental the Church bestows on him some of the fruits of the many prayers which are constantly rising to God from the hearts and lips of faithful Catholics throughout the world. Particularly beneficial is the official prayer of the Church, the Divine Office, which is daily recited by hundreds of thousands of priests and Religious. The second way is by virtue of the devotion inspired in the soul of the person who uses a sacramental in a spirit of faith. Thus, when a person wears a blessed medal or kisses the crucifix, he is inclined to make acts of love of God and sorrow for sin, and thus merits God's favors.

The former of these two ways in which the sacramentals confer benefits—that is, by gaining divine favors through the power of the Church's prayers—is by far the more efficacious, and for this reason it alone is mentioned in the definition of a

sacramental—in the phrase “through her (the Church’s) intercession.” In this connection the teacher should make very clear the difference between a Sacrament and a sacramental. A Sacrament, being established by the Son of God, possesses *in itself* the power to bestow grace on the recipient, and always confers grace provided the recipient places no obstacle by his lack of proper dispositions. But a sacramental, being instituted by the Church, does not possess any intrinsic efficacy. For the conferring of their benefits, the sacramentals must depend on the prayers of the Church and on the devotion of those who use them.

Q. 471 is new, enumerating under five headings the chief benefits of the sacramentals. The first three are favors for the soul—actual graces, the forgiveness of venial sins, and the remission of temporal punishment. It is important to note that only the first of these is conferred directly by the sacramentals; the other two are granted as effects of the first. In other words, the spiritual benefits of the sacramentals are granted in this wise. First, the one who uses the sacramental receives some actual graces from God through the prayers of the Church and his own pious dispositions; secondly, if he uses these actual graces properly to make acts of faith, hope, charity, contrition, etc., he obtains the forgiveness of some of his venial sins and the remission of some of the temporal punishment due to sins already forgiven.

The fourth of the benefits is of a temporal nature—bodily health and material blessings. It must be remembered that these favors are not granted by the sacramentals unless God foresees that they will be advantageous to our souls. Finally, the fifth benefit is protection from the evil spirits, an effect produced particularly by the Church’s exorcisms and by holy water. In the list of benefits conferred by the sacramentals there is no mention of sanctifying grace. The reason is that the sacramentals, unlike the Sacraments, cannot directly bestow sanctifying grace. However, they can do so indirectly, for when a person in mortal sin receives through the use of a sacramental an actual grace to make an act of perfect contri-

tion and then coöperates with this grace, he immediately gains the state of sanctifying grace. One already in the state of grace, by properly utilizing the actual graces received through a sacramental, gains an increase of sanctifying grace.

Q. 472 divides sacramentals into three classes: blessings, exorcisms, and blessed objects of devotion. This does not contradict the twofold division of things and actions, given in the previous definition, since blessings and exorcisms are simply a subdivision of actions. There are two kinds of blessings given in the Catholic Church—constitutive and invocative. The former render the person or thing receiving the blessing permanently sacred, such as the blessing given to an abbot in certain Religious Orders, or the blessing of a rosary. An invocative blessing gives no character of holiness to a person or thing, but merely asks God's favors on those for whose benefit it is pronounced. Such, for example, is the blessing given to the congregation at the end of the Mass. An invocative blessing can also be imparted through the medium of a material object—a house, a ship, an automobile, etc. The blessing assigned by the Church for a thing of this nature calls down divine grace and benefits on those who are to use it, but does not make the object itself holy. Only those objects which have been given a constitutive blessing become sacramentals, and deserve special reverential treatment. Thus, a rosary that has been blessed has received a constitutive blessing and should be treated reverentially on that account; but a house that has been blessed is not a sacramental, and need not be treated with any special reverence, because the blessing pronounced within it (an invocative blessing) was intended for those dwelling in the house, not for the house itself.

Q. 473, enumerating the principal sacramentals, contains substantially the same matter contained in QQ. 300–302 of the old Catechism, but has added to the list “medals and images of Our Lord.” However, the sign of the cross, which was treated as a sacramental in the former Catechism, is now more correctly discussed in the lesson on prayer.

Q. 474 is new, and is intended to teach us how to use the

sacramentals properly. Two extremes must be avoided. The first is the attitude of those who are inclined to minimize the excellence and the dignity of the sacramentals, as if they were established only for ignorant people and children. In opposition to this error we are here told that we should make use of the sacramentals with faith and devotion. The other extreme is that found among some Catholics who seem to think that the use of sacramentals will infallibly procure them some material favor. They believe that if they wear a scapular they will surely be preserved from drowning, no matter what risks they may take; that if they have a medal in their automobile they can be certain of avoiding accidents even if they drive recklessly, etc. Such an attitude towards sacramentals is really superstition, and for this reason we are told in this question not to make sacramentals objects of superstition.

Lesson 37

This lesson on prayer corresponds to Lesson 28 of the old Catechism. QQ. 475 and 476 contain the matter presented by the former Q. 304. Since this question was concerned with two distinct factors, the definition of prayer and its purposes, it was deemed advisable to treat them separately in the Revision. Substantially the matter is the same as in the old Catechism, prayer being defined as the lifting up of our minds and hearts to God, and the purposes being enumerated as four—adoration, thanksgiving, satisfaction, and petition. It is to be noted, however, that the third of these purposes is now explained as comprising both the pardon of sins and the remission of temporal punishment due to them. Moreover, the fourth purpose is now presented as extending to favors for others as well as for ourselves.

Q. 477 corresponds quite exactly to the former Q. 307, designating five qualities that should characterize our prayer—attention, humility, desire for graces, confidence, and perseverance. Q. 478 is new, enumerating those for whom we should pray. Some might object to the order followed in this enumeration on the score that it puts ourselves as the first to

be prayed for, and thus recommends selfishness. But it should be remembered that in God's plan every human being is supposed to look out for his own spiritual welfare in preference to that of any one else. The law of charity, "Thou shalt love thy neighbor as thyself," means that we should love others in the same supernatural manner as we love ourselves, but not that we should love them to the same degree as ourselves in the matter of spiritual progress and eternal salvation. Hence, we should ask God for graces for ourselves (at least in so far as they are necessary for our salvation) more earnestly than we pray for any other person.

QQ. 479 and 480 are new, being intended to answer a difficulty that often occurs to those who pray very fervently for some special favor and yet do not receive it. The first of these questions states that God always hears our prayers, provided we pray as we should, and quotes Our Lord's own promise in corroboration. Why we do not always obtain what we ask is explained in the following question as due to one of two reasons—either because we have not prayed properly, or else because God sees that the particular favor we are seeking would not be truly advantageous to us. It should be pointed out by the teacher that in this latter supposition the Almighty will give us something else which He knows will be profitable to us.

Q. 481 treats of distractions in prayer, as did the former Q. 309, but in a somewhat more encouraging manner. In the old Catechism it was stated that prayers said with willful distractions are of no avail; it is now asserted that prayers said with distractions are not displeasing to God unless the distractions are willful. Devout Catholics are often inclined to become discouraged because of distractions in prayer, and the new way of wording this question is calculated to encourage them, since it implies that distractions are to be expected, but that they do not rob prayer of its value unless they are deliberately willed.

QQ. 482–485 are new. The first of these distinguishes prayer into two classes, mental and vocal. Q. 483 defines mental

prayer in terms of the two faculties it employs, the intellect and the will (symbolically called the heart); another name for this type of prayer is meditation. Q. 484 contains a definition of vocal prayer. The definition does not limit itself to the external element of this prayer (its pronouncement by the lips), but also points out that it necessarily includes internal acts of the intellect and the will. A person who would utter prayers with his lips, but would be devoid of all interior purpose of adoring, thanking, propitiating and petitioning the Most High, could not be said to be praying in the true sense of the word. Q. 485 is practical, especially for children, who are inclined to believe that the only way to pray is to recite the standardized formulas which they learn by heart. This question will assure them that they can also pray by conversing with God in a familiar, informal fashion. Indeed, this is often the most fervent and the most effective type of prayer.

Q. 486 mentions the prayers that every Catholic should know by heart, and corresponds to the former Q. 308, which, however, merely said that these are the prayers most recommended to us. Another prayer has now been added to the former list—the “Glory be to the Father,” often called the Doxology (or more exactly the Lesser Doxology, to distinguish it from the Greater Doxology, the *Gloria* of the Mass).

QQ. 487–489, on the sign of the cross, correspond to QQ. 294–299 of the old Catechism in the lesson on sacramentals. The Revision has omitted the detailed explanation of the manner in which the sign of the cross is made, since it can be reasonably presumed that children who have come thus far in the class of Christian doctrine are sufficiently familiar with this matter. It is to be noted that, whereas the old Catechism spoke of the sign of the cross as expressing the mysteries of the Trinity and of the *Incarnation and death* of Our Lord, the Revision refers to it as an expression of the mysteries of the Trinity and of the *Redemption*. For the sign of the cross immediately reminds us of the manner of death by which Our Saviour redeemed us; only by implication and indirectly does it symbolize the truth of the Incarnation, that the Son of God became man.

Q. 305 of the old Catechism was concerned with the necessity of prayer. This has been omitted in the Revision, for it is expected that every teacher will point out that prayer is normally a necessary means of salvation for all who have attained the use of reason. It can safely be stated, as a general rule: "Those who pray as they should will be saved; those who do not pray will be lost."

Religion Is Basic

"When men drifted away from religion and put utility and profit in place of the authority of autonomous reason, they sold themselves. With the proceeds they built Main Street, and paid educators to pump pragmatism into the main currents of American thought. Today the official American philosophy uttered by John Dewey denies reason itself. Mr. Dewey, as the product of a profit-getting society, teaches that reason is only an instrument of utility, a subtle and superior muscle for managing our environment. Of course, this doctrine destroys not only the proposition that men are created free and equal by virtue of their God-given rational souls, but it destroys any objective ethics. It automatically deprives Mr. Dewey of the right to criticize Hitler. For unless impersonal and unchanging reason itself condemns Hitler, then nobody can offer a valid reason to restrain him" (Herbert Marshall McLuhan, "Dagwood's America," in *Columbia*, January, 1944).

Scriptural References for the Revised Baltimore Catechism

By THE REVEREND G. H. GUYOT, C.M.
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Lesson 31: Confession

- (a) Numbers 5, 5-7: While sacramental confession is not meant here, yet we note that God commands the practice of confession of sins.
- (b) Luke 15, 17: The prodigal son, a figure of sinners, confesses his sin to his father. So sinners must confess their sins. Again it is the practice of confession that is to be noted.
- (c) John 20, 21-23: The Apostles (and priests) are to forgive or retain sins. But unless there is confession, the exercise of this power is impossible.

Question 408 (No. 1, 184). Confession is the telling of our sins to an authorized priest for the purpose of obtaining forgiveness.

- (a) Numbers 21, 4-9: The confession of the Israelites is a figure of the practice of confession (cf. Numbers 5, 5-7).
- (b) Josue 7, 19-20: In this text is an exhortation to confession and an actual confession—an example, not a proof, of the practice of confession.
- (c) 2 Kings 12, 13: As David confessed his sin to God before Nathan, so we should confess our sins to God through His priests.

Question 409. We must confess our sins, because Jesus Christ obliges us to do so in these words, spoken to the Apostles and to their successors in the priesthood: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

John 20, 21-23: This text is found here (cf. Matthew 16, 13-19; 18, 18).

Question 410. These words of Christ oblige us to confess our sins because the priest cannot know whether he should forgive or retain our sins unless we tell them to him. (This is merely an explanation of the preceding answer.)

Question 411 (No. 1, 85). It is necessary to confess every mortal sin which has not yet been confessed and forgiven; it is not necessary to confess our venial sins, but it is better to do so.

- (a) Psalm 50: The Psalmist confesses his sins, without any qualification; so should we confess all our sins in the confessional. (This does not pertain to the necessity of confessing, but rather to the practice of confessing all sins.)

- (b) Proverbs 28, 13:

Only by a universal confession is one able to hope for forgiveness. If in the Old Testament mercy could not be obtained except by confession, how much more in the New Testament!

- (c) John 20, 21-23:

Our Lord gives unlimited power to the Apostles (and their successors); they can forgive or retain any sin that is confessed. The implication seems to be that no sin is forgiven unless it is confessed, for priests are not able to judge unless the sin is known.

Question 412. The chief qualities of a good confession are three: it must be humble, sincere, and entire.

- 2 Kings 12, 13; Psalm 50:

In these two passages we have David making a humble, sincere, and entire confession of his sins.

Question 413. Our confession is humble when we accuse ourselves of our sins with a conviction of guilt for having offended God.

- (a) Matthew 6, 9-13:

In the Lord's Prayer we have a confession (in general) of our sins to God: Forgive us our debts.

- (b) Luke 15, 21:

The prodigal son confesses that he has sinned against heaven (God): this is an example of humble confession.

Question 414. Our confession is sincere when we tell our sins honestly and frankly.

- 2 Kings 12, 13:

David's confession is sincere (cf. Luke 15, 21).

Question 415. Our confession is entire when we confess at least all our mortal sins, telling their kind, the number of times we have committed each sin, and any circumstances changing their nature.

- (a) Numbers 5, 5-7:

God in His words to Moses tells the Israelites that, when they shall commit any of all the sins..., they shall confess their sin. If God recommends entire confession (not sacramental) in the Old Testament, how much more should such be required in the New Testament!

- (b) Josue 7, 19-21:

This is an example of an entire confession.

- (c) 2 Esdras 1, 5-7:

Nehemias makes an entire confession of the sins of his people. We should follow his example in the confessional.

Question 416 (No. 1, 186). If without our fault we forget to confess a mortal sin, we may receive Holy Communion, because we have made a good confession and the sin is forgiven; but we must tell the sin in confession if it again comes to our mind. (N. B. There is nothing in Sacred Scripture on this.)

Question 417. If we knowingly conceal a mortal sin in confession, the sins we confess are not forgiven; moreover, we commit a mortal sin of sacrilege.

- (a) Proverbs 28, 13: If under the Old Law a person who hid his sins would not prosper, so under the New Law one who hides his sins will not prosper in the spiritual sense, that is, will not receive pardon.
- (b) Acts 5, 1-11: Because Ananias and Saphira concealed the true price of the field they sold, Peter tells them that they lied to the Holy Spirit. In confession if one conceals his sins, he too lies to the Holy Spirit (that is, he seems to make a true confession whereas he does not), and so commits a sacrilege.

Question 418 (No. 1, 187). A person who has knowingly concealed a mortal sin in confession must confess that he has made a bad confession, tell the sin he has concealed, mention the Sacraments that he has received since that time, and confess all the other mortal sins he has committed since his last good confession. (N. B. There is nothing in Scripture with regard to this.)

Question 419. A sense of shame and fear of telling our sins to the priest should never lead us to conceal a mortal sin in confession, because the priest, who represents Christ Himself, is bound by the sacramental secret never to reveal anything that has been confessed to him.

- (a) Ecclesiasticus 4, 31: If under the Old Law the Israelites were told not to be ashamed to confess their sins, how much more should this advice be given to those under the New Law!
- (b) Luke 10, 16: Our Lord says that whoever hears the Apostles (and their successors) hears Him; this means that the Apostles take Our Lord's place. And this is true of the confessional.

Question 420. The priest gives us a penance after confession that we may make some atonement to God for our sins, receive help to avoid them in the future, and make some satisfaction for the temporal punishment due to them.

- (a) 2 Kings 12, 1-18: Although David's sin was forgiven, yet he was punished by God: temporal evils were brought upon him. David himself fasted. So, we are given a penance to atone for our sins and to make satisfaction. In this example we have the principle of satisfaction.
- (b) Matthew 27, 1-50: Our Lord through cruel sufferings and death atoned for our sins; we then should atone for our own sins, and this is one of the reasons for the penance.

Question 421. Two kinds of punishment are due to sin: the eternal punishment of hell, due to unforgiven mortal sins, and temporal punishment,

lasting only for a time, due to venial sins and also to mortal sins after they have been forgiven.

- (a) Jeremias 5, 20-30: Jeremias implies that there are two evils in sin: the turning away from God (the eternal punishment) and the failure to receive temporal blessings (temporal punishment).
- (b) Luke 15, 11-21: The prodigal son confesses that he has lost all right to sonship (a figure of the sinner who loses eternal adoptive sonship with God, and so merits eternal punishment). The temporal evils that beset him are a figure of the temporal punishment of the sinner.
- (c) John 15, 6: Only by abiding in Christ is one able to attain eternal life; on the other hand, when by sin a person is not united to Christ, he merits eternal punishment (cf. Apocalypse 21, 8; also 1 Corinthians 3, 12-15).

Question 422. The Sacrament of Penance, worthily received, always takes away all eternal punishment; but it does not always take away all temporal punishment.

2 Kings 12, 11-18:

David's sin was forgiven, yet temporal punishments followed. So in the Sacrament of Penance the eternal punishment is forgiven. (N. B. The analogy must not be drawn too finely, for sometimes the temporal punishment is entirely forgiven, e.g., Luke 23, 39-43; at other times it is not.)

Question 423. God requires temporal punishment for sin to satisfy His justice, to teach us the great evil of sin, and to warn us not to sin again. (Cf. Question 420; what is said there of the penance given in confession, can be applied to this question.)

Question 424. We pay the debt of temporal punishment either in this life or in purgatory.

- (a) 2 Kings 12, 11-18: David received his temporal punishment in this life.
- (b) 1 Corinthians 3, 12-15: In this passage is indicated the purifying work of purgatory.

Question 425. Besides the penance imposed after confession, the chief means of satisfying the debt of our temporal punishment are: prayer, fasting, almsgiving, the works of mercy, the patient endurance of sufferings, and indulgences.

- (a) 2 Kings 12, 11-18: David prayed and fasted after the confession of his sin.
- (b) Daniel 9, 3-5: Daniel offers as a satisfaction for the sins of the Israelites his prayers, fastings, and penances.
- (c) Luke 19, 1-9: Zachæus offered alms and restored fourfold for his wrongs.

Religious Education of Public High School Students

II. Religious Programs for Public High School Students

By THE VERY REVEREND MONSIGNOR LEON A. McNEILL, M.A.
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Putting into operation a program of religious education for Catholic students in attendance at public high schools is a project which has many angles and which presents many problems, some of which are difficult to solve. The main burden of the work will necessarily rest upon the pastor, and its success will often prove to be in direct correlation with his priestly zeal and pastoral efforts. An explicit mandate from the Most Reverend Ordinary, a sense of responsibility on the part of parents, generous coöperation of public-school authorities, apostolic labor by members of the parish Confraternity, and services from the diocesan catechetical office—all will play a significant part in the development of the local program, but without the driving leadership and coördinating influence of the pastor, these and other sources of strength will probably bear little fruit. It may take time to bring the program up to the desired standard; there may be innumerable discouraging obstacles to be overcome, but we have yet to encounter a pastor who attacked this problem intelligently and perseveringly who was not rewarded with some appreciable measure of success.

The first approach to the problem is a survey to determine the number of students in attendance at public high schools and to compile their names, addresses, schools attended, and class placement. Sometimes it is possible to secure this information from the public school records or through some means of contact with the pupils themselves. A thorough census of the parishes of the district will also yield the names of the high school students. It is best perhaps to use both methods, and to cross-check results in order to obtain the complete roster of students.

Arrangements must be made for a time and place for instructions. If released time can be obtained so that the students are excused from other class work and school activities for a weekly or semiweekly period of religious instruction, there will be little problem of attendance and little or no objection to religion classes. The released time program operates more smoothly if religion classes are held in the school building. Time is saved, problems of truancy and discipline are reduced to a minimum, many pedagogical facilities are at hand and the students are impressed with the comparative importance of classes in religion—especially if academic credit is granted for their successful completion. If classrooms in the school cannot be used, provision must be made for an instruction center near the school, preferably in one of the parish buildings.

If released time arrangements cannot be effected, classes must be scheduled at a time when the students can and will attend. Extracurricular activities of the school—music, dramatics, athletics, etc.—must be taken into consideration. Saturday and Sunday are usually poor days on which to schedule classes. A period at the close of a school day, when the students are fatigued and eager to be away from study, also presents many difficulties. As a rule, evening sessions are most satisfactory. Monday or Tuesday night is frequently used, although the evening selected will vary according to local circumstances; for example, in some parts of the country, Protestant churches hold meetings on Wednesday evening, and school authorities try to leave this evening free of school activities. Some priests find that an early evening hour, beginning at 6:30 or 7:00 o'clock, is conducive to good attendance, as the students may keep another appointment by 8 or 8:30.

The course of study and textbooks are important. Often these are designated or at least suggested by the diocesan Confraternity office. Some pastors will prefer to arrange their own course of instruction and to select their own textbooks. Most priests, however, will be grateful for a definite plan of instruction and will understand the advantages of a uniform course of study and list of textbooks for the entire diocese.

A number of dioceses have developed courses of study for students attending public high schools. These vary from skeleton outlines to extensive syllabi. An abundance of instructional materials for Catholic public high school students has been published within the past decade. Much of it has been written by priests who have responsibility for directing diocesan Confraternity programs. As a rule, committees of priests and both Religious and lay catechists have collaborated in the production of the textbooks. A list of such materials may be obtained from the National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

For several years a Committee on High School Religion, under the chairmanship of the Reverend George Vogt, Diocesan Director of Religious Education, Rochester, N. Y., has studied the problem of religion for public high school pupils. The content of the course of instruction suggested by this committee and printed in the official *Manual of the Confraternity of Christian Doctrine* is as follows: First year: *Life of Christ*. Second year: *Church History*. Third year: *Liturgy*. Fourth year: *Ethics*.

Recommended Confraternity materials for the first year are: The New Testament Series, *The Life of Christ*, Syllabus II, Part I (*Nativity to Feast of Tabernacles*), and Syllabus II, Part II (*Feast of Tabernacles to Ascension*), to be used with the New Testament as a textbook. In the sophomore year, Syllabus II, Part III, is followed as an outline for a study of the *Acts of the Apostles* in the first semester; *Church History through Biography* is taken in the second semester. The junior course calls for a study of the *Sacraments* in the first semester, and the *Mass* in the second semester. The senior course indicates *moral problems* for the fall term, and *social problems* for the spring term. A recent publication of the St. Anthony Guild Press, *Moral and Social Questions*, by the Reverend Alexander Wyse, O.F.M., was developed with this particular section of the program in mind.

Much thought and experiment have been given to the question of method or procedure in the teaching of religion to pub-

lic high school students. Drill on the catechism is quite unappealing to the students. Straight lecture with no opportunity for questions and discussion is not recommended. The discussion-club method, with certain modifications, seems to be in quite general favor. Some dioceses (e.g., Buffalo) prefer the lecture method. All agree that opportunity should be given to the students to propose questions and to engage in discussion, that an effort should be made to solve moral and doctrinal problems which stem from the secular studies and everyday life of the students, and that the formation of character is more important than mere acquisition of knowledge. There is quite general agreement also that a textbook or at least a discussion guide should be followed, even though little out-of-class preparation can be expected of many public high school boys and girls.

High school students are busy with many things. They have their studies, school activities, work, etc., and will probably consider an extensive activities program in connection with the study of religion as burdensome. However, formation of the group into a Sodality, Newman Club, or CYO unit, with a moderate program of spiritual and social activities, often serves a good purpose. In some cases, especially where Catholics are much in the minority, it offers perhaps the only opportunity for Catholic youth of high school age to meet and associate with one another in a Catholic environment and under the solicitous supervision of the Church.

The personal ministration of the priest is quite important on the high school level. If the number of students is small, he will usually find it well to handle classes himself. If this is impossible, he may call upon Religious or lay leaders to assist, but his own frequent contact with the young people will remain important. High school youth respond deeply to the understanding interest of those whom they respect, and almost invariably they regard the priest as a friend and as one of God's heroes. Then, too, they encounter moral problems and require spiritual guidance which only the trained director of souls is normally able to provide.

It is hard to say just what percentage of the large and needy group of Catholic public high school students is being reached for regular religious instruction. In 1942-43 the Brooklyn Confraternity registered 32,978 in the High School of Religion (for public school pupils). The Reverend David C. Gildea of Syracuse reports that 9,245, or 73.3%, of a total of 12,611 Catholic students attending public high schools received regular religious instruction in 1942-43. In the Diocese of Baker City, Oregon, 82.6% of the Catholic public high school students attended religious discussion clubs last year (1942-43).

Statistics might be quoted from many other dioceses where earnest efforts are being made to cope with the "Number One Problem" of the Confraternity of Christian Doctrine. Suffice to say that progress made in the past few years has been both substantial and encouraging. This pioneer work has brought forth a harvest of syllabi, textbooks, and other helpful literature. It has also built up a reservoir of ideas and techniques, drawn out of the hard experience of the field and now available for the asking to anyone who is serious about the Christian formation of religiously underprivileged Catholic adolescents in the United States.

The Lay Apostolate

"May we suggest that you enlist the devoted members of the laity to assist you in every way possible in carrying out the work of the Confraternity, as parent-educators to teach their own children, as lay catechists to help with the instruction classes, as discussion-club leaders and members, as Fishers to cooperate in taking the census, as Apostles to non-Catholics to aid in bringing the saving message of Christ to our separated brethren, or as Helpers to render miscellaneous services? In this way you will open up the field of Catholic Action to your people, and will provide for them an opportunity to gain many indulgences. Their generous cooperation may also be expected to multiply the good fruits of your pastoral ministry" (The Most Reverend C. H. Winkelmann, "The Catechetical Day Pastoral").

Some Objectives in the High School Religion Course

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Many diverse elements have conspired to focus attention upon the teaching of religion in the Catholic high school. It is quite true that the eternal and immutable truths of faith remain a constant in a changing world. It is equally true that the content of the high school religion course, the grade placement of material, its presentation and emphasis, all may vary according to circumstance.

In these latter days, for better or for worse, high school education has become the least common denominator of material success. As a result, compulsory education laws at least present to us a greater opportunity to retain Catholic boys and girls of high school age under Catholic influence in Catholic schools. These young people are undoubtedly the backbone of the future generation of Catholic laity, and their religious education is a matter of extreme importance. From all sides we are impressed with the fact that a new world is expected to emerge from the present world conflict. While this seems to be accepted as an established fact, the actual planning for a world of peace often seems quite unstable and incoherent. We know very well that Christian principles alone can serve as the basis for a lasting peace. This truth must be proclaimed by the voice of an articulate Catholic laity, whose lives show forth their Catholic beliefs.

The Catholic high school student of today is an important factor in the world of tomorrow. Every day we send our boys out to take their place in the armed forces of our country. Every day we receive back from them some acknowledgment of the contribution of the high school to their religious education. Danger, hardship, suffering, death, have all made them realize more completely the value of religion. In many in-

stances, it has become a more vital and potent influence than in time of peace. New vistas of religious thought have been opened up to them. Our young girls go forth into a changing economic and social world. Under the influence of a pagan naturalism, concepts and standards of morality are deteriorating. Too frequently, even our Catholic young people tend to reflect the laxity of the age in which we live. So, into military and civilian life we expect our Catholic high school students and graduates to bring the leaven of Catholic truth, and this definitely constitutes a challenge to the teacher of high school religion.

Basic Considerations in Determining High School Religion Program

Some of the basic important considerations in the formation of a course of study in high school religion are the following: first, the objectives to be attained; second, the actual content of the course; third, the grade placement of this material; fourth, its presentation; fifth, the selection of appropriate textbooks. With regard to the first, namely, the objectives to be achieved by the religion course, consideration must be given not only to the student as the recipient of our teaching, but also to the kind of world into which the student must bring that teaching. Definitely it is not a Catholic world. Quite as definitely it is not even a Protestant world. Protestantism as a system of religious thought has decayed into a benign liberalism, which finds its roots imbedded in the centuries which have insisted on the human right to interpret for itself divine truth. Rationalism and naturalism hold sway in the thought and conduct of men.

Yet, amidst all the neo-paganism there is a hopeful stirring in the minds and hearts of men. There is a quickened interest in things Catholic. This interest is frequently critical, but always inquiring. The excellent work of our chaplains in the armed forces has opened the minds of many to the verity and stability of Catholic teaching. Many earnest souls, forever seeking and never finding intellectual satisfaction in human

philosophies, are coming to see that the Catholic Church with her teachings is an unmoving rock amid the seething tides of human centuries.

In view of all these facts, certainly the first objective of the high school course of study in religion should be the increase of knowledge concerning fundamental religious truths. The vast majority of the students in our Catholic high schools come from Catholic elementary schools. These pupils come to the high school usually with a background of eight years' study of the catechism. Undoubtedly there have been attempts on the part of individually progressive teachers to vitalize the presentation of the catechism in the elementary grades. Perhaps such a program has been sponsored by individual Religious communities or by dioceses. The fact remains that a great part of the teaching of religion in the elementary school is done directly and solely from the catechism, with little or no attempt to enlarge on the answers contained in the catechism. It is considered sufficient, even in the later elementary grades, if the pupil can answer verbatim the words in the catechism. The mere knowledge of the catechism is by no means sufficient.

Students' Failure to Retain Religious Truths

Many teachers of freshman religion openly and loudly lament the lack of retention by their students of catechetical truths they were supposed to know so well when they left the eighth grade. If the objective is to *increase* the knowledge of religion, the high school religion teacher must first ascertain just how well the students do know the contents of the catechism. From this point the teacher can progress to imparting a better understanding of the fundamental truths contained in the catechism. In many instances the children have learned merely words. The meaning and implications of these words must be emphasized by the teacher of high school religion. There is more opportunity and greater time afforded in the high school program for the explanation, elucidation, and application of fundamental truths in the catechism.

The minds of the students are beginning to mature, and this

is no small factor in the understanding of religious truths. They are able to take advantage of the ever-widening horizons of religious thought given to them in high school. Therefore, the first objective of high school religion teaching must be to crystallize fundamental truths contained in the catechism, to ensure the exact understanding of their meaning, and to present examples of their application which fit into the pattern of everyday life. The accurate knowledge and understanding of the truths of our holy religion are necessary and potent weapons for the laity to carry into the battle of life. By force of circumstance, this comes within the province of the high school.

Achieving the End of Religious Education

Mere knowledge and understanding, while necessary, are not sufficient. In order to achieve the end of Christian education, intellectual assent must be transferred into the realm of voluntary action. It is not enough to know; one must carry out what the knowledge implies and commands. This is definitely one of the major objectives of high school religion teaching. The student must not only learn what is right; he must will to do what is right. This implies on the part of the teacher a stimulus and interest that transfer the teaching of religion from the confines of the classroom into the lives of the students. The teacher must stimulate the students to carry their beliefs into action. The teacher takes the cold and inanimate statements of the religion textbook and makes them live, makes them appeal to the students. They learn the beauty of religion. The life and personality of Christ become real to them. The knowledge they gain generates that love from which alone comes unquestioning and loyal service. Assent to religious truth is too often taken as a matter of course, and submission to the precepts of God and the Church becomes a misunderstood and intolerable burden. We lead the student to grasp, not just the fact of dogmatic truth and the divine and moral law, but how these things follow reasonably and logically from the divine plan of creation.

These considerations should help stimulate the student to

carry his beliefs into action. No opportunity should be lost to show just how this can be done. The interest of the teacher must then reach out to discover in just what measure the program of religious instruction is bearing fruit in the lives of the students. The intelligent interest and encouragement of the teacher is a vital factor in securing this. In larger schools it is the more difficult to maintain such personal interest and contact because of the numbers involved. Even in such cases it should be attempted. This involves a knowledge of the background, family circumstances, personality, reactions, and attitudes of the students. In some instances, any attempt to secure this information will be resented. In many instances, it might be considered to be within the province of the homeroom teacher or the guidance counsellor. However, since one of the main objectives of the teaching of high school religion is to secure this transfer from belief to practice, the religion teacher cannot gauge how effective the program is without some investigation concerning it. Intelligent interest and questioning concerning habits of prayer, attendance at Mass, reception of the Sacraments, attitude towards parents and members of the opposite sex, frequently bear unexpected fruit on the tree of Christian virtue. Certainly no program of religious education is completely effective unless the objective of Catholic practice is attained as the corollary of Catholic belief.

Ability to Give Effective Statement of Beliefs

In addition to the knowledge of Catholic truth, the understanding of it, and the practice of it, a further objective for the high school course in religion is the facile and effective presentation of Catholic belief by the student. It is well understood that most religion teachers will consider this statement as sheer and unadulterated idealism. The writer can visualize the wrathful teacher of high school religion vehemently protesting that anyone expecting to realize such an ideal should face the students in his class for just one day. *Concedo majorem*. Perhaps in many, perhaps even in most, cases it is

difficult or impossible of achievement. Yet, certainly there are individuals and even classes from whom it can be expected. *Qui potest capere, capiat.* It shall be expected from more and more, as time goes on. These boys and girls go from school into the maelstrom of life, in which they inevitably find themselves thrown into contact and even intimate association with those not of our Faith. Some of these latter will take occasion to make captious comment about our religious beliefs and practices; others will be sincerely critical through ignorance or misunderstanding. But always there will be the earnest seekers after truth. The high school graduate should be equipped to meet all of these. He should be able not only to state what the Church teaches, but also to explain that belief. He should be able to defend the teachings of the Church in simple and effective terms. This certainly does not imply that a high school is expected to graduate theologians. If the ideal be difficult of realization for the many, surely it is not impossible of attainment for the talented few. In some measure it is necessary for all.

The foregoing comments are not intended to be an exhaustive survey or a comprehensive summary of all the objectives of religious teaching in the high school. Undoubtedly others, perhaps even more important, will suggest themselves to the reader. If the outlined objectives are achieved, the high school course of study in religion will have made a most effective contribution to the lives of individual students and to the Church of which they are privileged to be members.

Why Can't We See?

By SISTER M. VERONA, O.P.

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Teachers in Catholic schools can do much to root out racial prejudice. We Sisters receive children into our classrooms from homes where no formal prejudice has been fostered. Rather it grows unconsciously through silent innuendos whose foundation is sheer ignorance. Father mimics Joe, the colored boy, who works in his office; Mother bemoans the fact that Cynthia sits down every time she gets a chance, or that she carried home half of last night's roast. Little Tom, taking everything in, comes to believe that colored people aren't as good as white people. He is never told that Negroes are kind and honest and loyal; that their souls are as pleasing in the sight of God as is his own.

Tom starts to the Catholic school when he is six years old. It is the parish school to which his parents went before him, but now, much to their displeasure, it is what is called a mixed school—that is, colored children are also allowed to get an education there. In the first grade Tom may meet Hettie Belle—sepia, saucy, slow, but altogether fascinating. It is Hettie Belle who dusts the teacher's desk; it is Hettie Belle who always says the piece for visitors; it is Hettie Belle gets the chance to "show off." Through the kindly machinations of the teacher, Hettie Belle in Tom's estimation gets to be a smart-aleck. Later on he meets Charlie, Hettie Belle's brother. Charlie is fat, easy-going, always looking for something to eat. He'd take your lunch as quick as he would look at you; but if he happened to find your bag of marbles, or anything else belonging to you that he couldn't eat, he would return it to you intact. Knowing all this, Tom comes to ignore Hettie Belle and Charlie or to treat them with good-humored contempt. The teacher does nothing to dispel this attitude, which she unconsciously helped to build because she looks upon the colored children in much the same fashion as does

young Tom. His attitude is excusable, but—what about the teacher's attitude?

Attitude of Teaching Sisters towards Colored Pupils

I refer especially to the attitude of teaching Sisters. We Sisters say we would gladly teach colored children, but do we mean just that? When we look over a class of children, most of us are relieved to find there are no colored children in it. If a few happen along, we go out of our way to be more kindly towards them than we are to the other children, but this singling out is not too good for the little colored children.

Since we have in our power the ability to build an attitude worthy of Catholic people through the children we instruct, let us start at the bottom and make our instructions tough and durable enough to last for many a lifetime. Of course, we must start with ourselves. We are not honest in the matter of racial prejudice. We white Catholics, both Religious and lay people, have placed a color line which keeps the colored among the colored. In theory, we preach love of God and love of fellow-man. In practice, our social ostracism is a direct contradiction of our theory. How can we talk about the brotherhood of man and the Fatherhood of God and at the same time treat Catholic Negroes in such a fashion that they will stay at home on Sunday rather than attend Mass in a white Catholic church?

We Sisters do not actually participate in such ostracism, but we contribute our share to race prejudice. For example, we are proud of our academies and colleges, but very few colored children attend them. Why? We ourselves do not forbid their coming, but neither do we admit them if we can avoid doing so. We think prejudiced white people would not patronize our institutions if colored children were enrolled; so, we gracefully or ungracefully wiggle out of the situation. Our reasons for not accepting colored students are groundless. Catholic doctrine validly admits the Negro into our schools, but social customs do not admit them. We cannot inculcate Catholic ideals and at the same time bow our heads to customs which are both unsocial and unchristian.

The Negro question challenges the intellectual honesty of all Americans, but especially does it challenge the spiritual integrity of Catholic Americans. As teachers of the potential adults of our country, we Sisters can no longer let another generation of white children grow up without giving them some formal knowledge of the colored man. A usable means of presenting this knowledge would be: first, to stress the intolerance of Christ towards injustice; second, to show that the Negro has not been given justice; third, to present in a practical way a working knowledge of the colored race, that is, to show what the Negro has done and is doing in this country to which his ancestors were brought as slaves by our forefathers.

No one waged a more bitter war against class consciousness and snobbery than did our Divine Master. The Gospel stories are full of it. The rich Simon was weighed against penitent Magdalen and found wanting; the Jew was shown up in glaring contrast with the Samaritan; the Pharisee and his phylactery were downed by the Publican praying behind the pillar. The parable of Dives and Lazarus pointedly shows us poor Dives after he had descended and rich Lazarus after he had ascended. Our Lord's actions when talking to the Samaritan woman at the well proved that discrimination of any type was offensive to him. The story of the ten lepers carries a note of warning to us that is not reassuring. None but the Samaritan returned to give thanks—and the Samaritans were to the Jews what the colored people are to most of us. Intolerance must not enter into our dealings with our fellow-men. Our Lord says we must love our neighbor as ourselves.

No Essential Difference between White and Colored

In justice to both races, our white children must be taught that the Negro is no different from any other man. He eats the same kind of food; reads the same edition of the newspapers, listens to the same radio programs, enjoys the same games, loves as sincerely, and is hurt as easily and as *deeply*. It is for us to impress upon our students the absurdity of saying such

things as: "The Negro can live cheaper than can the white man." The Negro really cannot: a loaf of bread will cost him just as much as it will cost a white man, and at that the Negro may get stale bread.

We must teach fairly that we have made the Negroes live in the shacks in which they live; that they are always relegated to the other side of the tracks, regardless of whether they are other-siders or not. We must stress the fact that there are classes of Negroes, just as there are classes of white people. Some are lazy and inefficient; others are alert and energetic.

Our injustice towards the colored people, real as it is, need not be pulled from the bag, set up, and labeled as such. Rather let us kill its very existence by giving our boys and girls a concise realization of the greatness of the American Negro.

We can present a practical knowledge of the colored people through many of the subjects we teach. History, literature, and religion are excellent mediums for the introduction of this knowledge. In history, for instance, we have a field which gives vast opportunity for mentioning the Negro, both in the Old World and in the New. Since we are concerned with the activities of the American Negro, let us focus attention on him. A Negro, Alonzo Pietro, was the man who piloted the *Nina*. Christopher Columbus knew he had a dependable man in Alonzo; hence his position of pilot. Pietro proved his worth by not joining in the mutiny, as did the Pinzon brothers who were the pilots of the other ships. It is said that the sailors of Columbus sang the *Salve Regina* as they touched the shore of the new world. It isn't difficult to visualize Alonzo Pietro singing this lovely hymn to the Mother of God.

Gandape, a free Negro settlement founded shortly after Jamestown, is the site where the first ships were built on the Atlantic coast. The builders were free Negroes of the settlement of Gandape. You could not ask for a more interesting subject upon which to build a history project.

Crispus Attuck, a Negro slave, was the first man to lose his life for the American white man's freedom in 1776. Tell the story of the man, and bring it home in all its pathetic glory to the boys and girls who sit in front of you.

When it comes to studying Thomas Jefferson, you are dealing with a man who was accused by his contemporaries of having a "bug" on the subject of Negroes. All colored people who knew him loved him, and this regardless of the fact that he was a slave-holder. It is told that his colored people would watch from the top of a hill for his return. When they saw his carriage come around the bend in the road, they would run down the hill, unharness the horses and pull the carriage up the hill themselves; and this great founding father of ours could do nothing save accept the genuine love of these slaves, whom he in turn regarded with love. Jefferson petitioned again and again for laws to be made and enforced for the abolishing of slavery, but no one listened to him. Later, when he became a member of the Continental Congress, he proposed, in a draft providing for government of the Northwest Territory, there be included a law forbidding slavery after 1800; again his proposal was completely ignored.

The floors in Jefferson's home are among the truly beautiful things that America has carried over from colonial days. They were laid by Negro hands, and their workmanship cannot be excelled in America even today. As far back as 1838, petitions were filed in Georgia to stop showing preference towards colored contractors, masons, and carpenters, because their skill outclassed that of white men.

We can make the study of great men stick, if we add an incidental thing now and again. Tell the children about a certain colored shoemaker who insisted upon making by hand the shoes President Monroe wore when he was inaugurated. It wasn't necessary that he make them, but he wanted to, because Monroe was going to be President of the United States.

Some Outstanding Negroes of Our Generation

There are also pleasant Negro people of our own generation whose qualities are worthy of note. The kindness of Joe Louis towards his mother wins reluctant laurels for him. Boys, of any age or any color, like things square. The fact that Joe is

now a non-commissioned officer in Uncle Sam's army will make a lasting mark with the young Americans we teach. Any baseball fan can tell you that Satchelfoot Page can curve a ball around the best of batters. Fats Waller, who died recently, and Henry Armstrong are old friends of people who like the swing and jive of a modern dance orchestra. I don't suppose any American Negro artist has been made the object of prejudice more often than Marion Anderson. She is quite Christian in her bearing of this unreasonable bias. It would be difficult to find a more humble woman or a finer singer. Paul Robeson and Roland Hays are Negro singers whose golden voices will bring glory to America long after we of the petty prejudices are gone.

These people are not Catholics, but they are outstanding examples of Negro capabilities and perseverance. And don't take that word "perseverance" lightly. A white man in any endeavor does not encounter one-tenth of the obstacles that a colored man knows from stark reality. Some of these Negroes I've mentioned belong to this new age of ours. They look questioningly at the Catholic religion which offers much, but which seemingly cannot surmount the color line. These colored people have a right to be cynical about Catholics who are weak in the practice of strong theories.

The Negro poet, Langston Hughes, is of this cynical group. He is a member of Moscow's Chapter of Revolutionary Writers. His poem, "Good-Bye, Christ," is literally a farewell to the Saviour of the world. He tells in poignant verse that Jesus has outlived His usefulness, and it is now time for Him to be on His way to make room for the gods of Marx and Stalin: so he bids the God-Man farewell.

Undoubtedly, Hughes is a genius beguiled by the so-called new religion of Communism, but his poetry will lure many of his less thoughtful fellow-men. If this talented man had had an understanding teacher, would not his gifted mind have been directed towards Christ instead of from Him? Would this accomplishment not have been an achievement of great value on the part of the teacher? There was a time when this could

have been done, as is made evident by the wistful longing of the following lines:

At de feet o Jesus
Sorrow like a sea,
Lordy, let yo' mercy
Come driftin' down on me.

At de feet o Jesus,
At yo' feet I stand,
O ma little Jesus,
Please reach out yo' hand.

Paul Lawrence Dunbar, another Negro poet of our own day, has written poetry which holds a class enthralled. Some day just try reading, "The Lord Had a Job for Me," to a group of your larger children.

George W. Carver and Blessed Martin de Porres

We all know George W. Carver, but knowing and understanding are different. We can lead our children to realize that the peanut butter we buy in the stores is the direct result of Carver's genius. He refused to apply for a patent on it or on any of the other discoveries he made—and he made many. The things his knowledge made usable, he wanted everyone to be able to have. Carver would never have put a price on anything. His only aim in life was to help his people in any and every way he could. A biography of Carver, written by Rachham Holt, has recently been published. It is most interesting; and I do not know what better example could be found to illustrate a life motivated by pure brotherly love than this life of an American Negro who still lived in 1943!

In your classroom you can also use the life of Carver as a comparison with the life of Blessed Martin de Porres. Teaching along these lines will lead you deep into the realms of faith and of grace, and your students will have more than a question-and-answer conception of them both when you have finished. For instance, Carver was unfamiliar with the Catholic Church; Blessed Martin is up for canonization. Carver worked for the good of all people in a material way; Martin

did the same but in both a material and a spiritual way. Both men entirely disregarded money, fame, and color. Make the point clear that the outstanding scientist and the man near to being proclaimed a Saint of America today are both Negroes.

Blessed Martin de Porres was a Dominican lay brother who lived in Lima, Peru, from 1579 to 1639. His father was white, his mother colored. A book of his life, entitled *The Lad of Lima* has been written especially for children. Get the book and put it on your library shelves; or, better yet, read it to your children. You could use no better material for your story hour. That Martin's generosity was much greater than the generosity of most white people of his time, is shown so plainly that even children will recognize it.

Another book well worth using in this education of our white children is the autobiography written by a colored convert, Elizabeth Laura Adams, called *Dark Symphony*. The vocabulary is easily within the range of an upper grade child.

It is in this manner that we teachers mold public opinion far more deftly than we realize. The next time father tells a funny story about the colored boy in his office, young Tom will have something to say which will be neither derogatory nor funny. Once parents realize the uncharitableness of their attitude, they themselves will do much towards correcting a situation which is far from simple.

This type of teaching may be termed pioneer teaching; because of the utter unawareness of its great need, little or none of it has been done. However, its unquestionable necessity has been forcibly brought to the front by recent race riots. We teaching Sisters are not remote from all this. In our classrooms we formulate attitudes which control future actions. In the question of race prejudice our duty is clearly set before us. We must inculcate in our white children a Christ-like love for the Negro people.

Religious Instruction on the Eastern Catholic Church

By JOHN N. HRITZU

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East is East, West is West,
And never the twain shall meet.

This poetic utterance is not applicable to the nature of the Catholic Church. The composer of this stanza had reference only to geographical and physical conditions, not to the divine and ecclesiastical; for in the Catholic Church the twain can meet—East is West and West is East in the Catholic Church. And yet, sad to relate, the West does not yet know that the twain can meet! How many of the Catholics of the Roman or Western Rite know that there is a religious congregation in the Eastern Hierarchy of the Catholic Church to correspond with the religious congregation in the Western Hierarchy? How many of the Western Catholics know anything definite about the Eastern Catholics, beyond a very limited acquaintance with Eastern terminology? I am not speaking only of the lay women and lay men of Western Catholicism. How many of the clergy and the Religious Sisters and Brothers can profess a working knowledge of the Eastern Catholics, so that they can convey some information to others?

Only last week a Religious Sister of one of the well-known Religious Orders (who, by the way, was better acquainted with the Eastern Church than any other Sister with whom I have come in contact) was lamenting in my presence the fact that her fellow-Religious were so alarmingly and so discouragingly ignorant of the nature of the Eastern domain of the Church of Jesus Christ. Some of the members of her Order, she continued, were open-minded enough to lay aside their previously unilateral pride and to request instruction in this important matter of the Eastern Church.

All Catholics Are Not Roman Catholics

I have inspected letters written by clergy in outstanding Religious Orders, seeking instructors to fill certain teaching positions on the faculty of their colleges, letters in which was included the necessary religious preference of the Roman Catholic Faith. Mark the expression, "Roman Catholic Faith." Now, I admit that the term "Roman Catholic" can be used in a broad sense to include all Catholics of both the Eastern and the Western Churches who accept the Pope of Rome as their supreme head. But I am sure that to the average Catholic "Roman" means a term, not of general application, but rather of particular. To him the term means a Catholic of the Latin Rite. Many Catholics of the Latin Rite in my own collegiate surroundings were actually startled to learn that I was attending the Catholic church of their own Rite and even receiving the Sacraments according to the Latin Rite. Their astonishment was caused by the fact that I happened to belong by reason of birth to the Catholic Church of the Eastern Rite. One is naturally prompted to ask, along with St. Paul: "Did Christ found two Catholic Churches?"

I can adduce other evidence to show the lack of understanding on the part of Catholics of the universality and of the variety of the Catholic Church. I have many friends in various Catholic colleges of America who are children of Catholic priests of the Eastern Rite. When they meet me during the vacation periods, they relate to me invariably how they were obliged to endure one moment of embarrassment after another arising from the fact that they were the children of priests. Western Catholics, or rather the uninformed Western Catholics, are surprised to hear of married Catholic priests, simply because they are under the mistaken impression that celibacy is one of the indispensable marks of Catholicism. A little research would enlighten them in the matter of the clergy and celibacy in the Catholic Church.

Celibacy, to be sure, is encouraged even among the Eastern clergy. An Eastern priest who is to be ordained in an American seminary cannot enter into the bonds of matrimony. Not

every Eastern priest receives the order of matrimony. Of the four priests in our own parish since its establishment, three were celibates; only one had a family. We Eastern Catholics enjoy the added privilege of acquaintance with married and celibate priests. I have an uncle in Europe today who is a dean in the Eastern Rite Catholic church in Hungary and he is the father of ten living children! Whenever I have the occasion to speak about my uncle and his family, I am compelled to give ten explanations, so to speak, of the justification of the presence of matrimony among the Eastern Catholic clergy.

When my sister and I entered Catholic colleges to pursue higher studies, we were obliged continually to present explanations of and almost proofs for our Eastern Rite Catholicism. Why should such a ritual ignorance and a lack of ritual information be present among our Catholic students? Why should Catholics insist on misunderstanding their Eastern fellow-Catholics? The fault lies, in my opinion, in the imperfect—or, at any rate, the inadequate—religious instruction courses given in our Catholic schools and colleges.

Elementary and Advanced Instruction in Eastern Catholic Rites

Elementary ritual instruction on the Eastern and Western Churches should be given in the elementary grades; the instruction should branch out into more details in the high school courses; it should culminate in the college courses in a thorough and complete understanding of the Eastern and Western Rites. What explanation or excuse can be given for the narrow and superficial religious information of the lay student who can recognize only the Roman Rite even among the several Western Rites. And in this group, how many can recognize the ritual differences within their own Latin Rite? How many, for instance, would be able to recognize the ritual of the Dominican Mass as differing from the ordinary ritual of the Mass of the Latin Rite? How many students from our better high schools, or even from our better Catholic colleges, are acquainted with the fact that the late Pope Pius XI, of happy memory, was *not* a member of the same Latin Rite of which

we are members?¹ How many know that Latin is not the only language used in the Catholic liturgy (there are at least eleven different liturgical languages used in the Catholic Church); that genuflection is not a universal Catholic custom; that even statues of the Blessed Virgin and of St. Joseph are not universally used in Catholic churches throughout the world.

I am asking questions which have been prompted from actual experiences. Until and unless answers to these questions and many others similar to these can be given and understood by the Catholic student body in our Catholic schools, we must consider our religious instruction as incomplete and inadequate.

Eastern Rites in the United States

Students living in certain sections of the eastern part of the United States must deem themselves fortunate to dwell where Catholics of the Eastern Rites and of the Western flourish side by side. To them, in practice, if not in theory, Catholicism is beautifully expressed in its variety. Those who live in certain parts of the West and North and South where Eastern Catholics have not founded churches have been denied the priceless opportunity of witnessing the unity of the Catholic Church in its variety. Consequently, in those sections of the country where there is no practical exemplification of Eastern Catholicism it is all the more imperative that the Catholic schools lead in the campaign to acquaint, in theory at least, their Catholic student body with a knowledge of their Eastern fellow-Catholics. Religious classes should pay strict attention to the study and to the understanding of the Eastern Catholic ritual and ceremonials. Since there are dissidents among the Eastern members of the Catholic Church, the students should be taught to distinguish the faithful from the schismatic. The Eastern schisms can become a very valuable and interesting study in the religious classes in connection with the Eastern Church.

¹ Pope Pius XI belonged to the Ambrosian (or Milanese) Rite, whose origin is shrouded in antiquity. He was so attached to this Rite that, even as Pope, he always celebrated the Ambrosian Mass in private.—EDITORIAL NOTE.

I sincerely hope that my remarks relative to the Eastern Church will soon be superfluous, and that commendable progress will have been made in Catholic schools throughout the length and breadth of the land in acquainting students with the nature of the Oriental Rites. I know that the clergy in the New York area, at least, are performing a magnificent service to Catholicism by bringing the East and West together and by acquainting one with the other. Conferences have been held, especially at Fordham University, where problems dealing with the Oriental Rites are discussed. The results from these conferences are gratifying. Priests of the Western Rite are being ordained in the Eastern Rite. St. Procopius in Lisle, Illinois, and St. John's University in Collegeville, Minnesota, are the leading institutions for the ordination of Eastern priests in America and for the dissemination of Oriental information in general. The union between the East and the West is becoming closer and stronger daily; we hope that the day is not too distant when the whole Catholic world will become fully acquainted with the one fold of the one shepherd; for as Pope Benedict, of happy memory, has truthfully exclaimed: "The Church of Jesus Christ is neither Latin nor Greek nor Slav but Catholic; accordingly she draws no distinctions among her children. Greeks, Latins, Slavs and members of all other nations are equal in the eyes of the Apostolic See"

Personal Guidance of Youth in the High School

By SISTER M. LAURENTINE, D.P.
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Did you ever ask a group of freshmen what career they intend to follow after graduating from high school? You probably received for an answer a variety of professions from the daring aviator to the humble housemaid. But did you ever have a student tell you he should like to be a Saint? I doubt it, for the very mention of the word "Saint" usually brings a bored expression to the student's face.

There is a rather common impression that Saints are queer, unbalanced people. Religious teachers can do much to break down this false idea by presenting the Saints as they were—those glorious heroes in the army of Christ the King. They should make the students realize that on every Catholic rests the obligation of becoming a saint, that this is the only condition for entering heaven. It is so easy for the laity to forget that they belong to the company of Agnes, Cecilia, Elizabeth, Thomas More, St. Joseph, and our own Blessed Mother herself. There should be no sharp distinction between the laity and priests and Religious, but rather between Christians and pagans. All priests, Religious, and laity are members of the one Mystical Body of Christ and all are called to sanctity. What we are now, the Saints were once; what the Saints are now, we can be some day. No one is born a saint. It takes a lifetime of hard work and effort to become one. It may mean taking the "cold shoulder" from the world or from society. But then the road to heaven is a long and ragged one, stained with the bloody feet of Christ.

Religion Is Not Something—but Someone

The question is: "How can we arouse the desire in the heart of youth to become a saint?" The novice master in *The Man Who Got Even with God* by the Rev. M. Raymond, O.C.S.O.,

did that very thing in the heart of the tempestuous John Green Hanning when he told him that religion was not something but *Someone*. Hence, religion for youth must be a matter of loyalty to the dynamic Person of Christ, their Leader, and of devotion to the Church which as the visible Body of Christ carries on His mission in the world today. The students must be led to realize that the entire purpose of human life may be summed up as a following of Christ, their Leader. After all, nothing else matters very much—whether they become rich or poor, famous or obscure, healthy or ill. Only one thing is important, and supremely important, that they love Christ and conform their lives to His. Our task is to help the students translate the abstract ideal of following Christ into terms of their own daily routine. This can be done by having the students constantly ask themselves: "What would Christ do in this circumstance?" and then try earnestly and humbly to do the same thing themselves. What would Christ do as a high school student, as a newsboy, as a clerk, as a waitress? Not only should they ask themselves this in general but also in specific situations: "What would Christ do here and now?"—when they work or when they play, when they study or when they eat, when they dance or when they talk to friends, when they are praised or when they are insulted. To answer these questions they must know Christ, and this knowledge would come with a prayerful study of His life. Therefore, the first point in the guidance of youth might be summarized as developing in the students a sincere knowledge and love of Christ and a desire to pattern their own lives after His.

Secondly, a proper understanding of the word "vocation" might be considered. Too often this term is used exclusively to refer to the priesthood or the Religious life. This is certainly a mistake, as everyone has a definite place in the world which God wants him to occupy, and this is his vocation. A vocation may be manifested in various ways, but ordinarily speaking there are two general signs of a vocation: first, an inclination and a desire for a certain state of life; secondly,

fitness of mind and body, besides the external circumstances necessary for the pursuance of this way of life. Although it is an excellent thing prudently to encourage priestly and Religious vocations, yet, it must be kept in mind never to underestimate the dignity of a vocation to the lay life. For, as mentioned previously, there is an erroneous opinion that Catholics and non-Catholics, as they rub shoulders with the business and social world, should be very much alike, while priests and Religious are sharply set apart. In reality, the sharp distinction should be, not between the layman and the priest, but between the Catholic and the non-Catholic, since all Catholics have in common the same divine life of grace. In connection with this, it would be interesting for the students to study the life of the early Church when the same spiritual life was equally shared by bishops, priests, consecrated virgins, and plain lay folk. All the early Saints except the clergy were lay people.

It should be remembered, however, that the lay life offers opportunities for sanctity only on condition that it is embraced in a spirit of noble self-sacrifice.

Selecting a Vocation in Life

After the students have been instructed in the general meaning and proper conception of vocation, they can be further guided to select a career in which they will be happy and to prepare properly for that career. The teacher might offer suggestions such as those given below which the students should bear in mind while deciding the all-important matter of their life's work.

Considerations which should influence my choice of a career:

- (1) Why am I here on earth?
- (2) What is my important job here?
- (3) Am I here to amass a great fortune, to build a great name, to seek all pleasures possible?
- (4) Is it worth while to forfeit eternal happiness for a brief life of enjoyment?

Thinking these things over may change their ideals and

sense of values quite a bit, for do not most high school students consider beauty, reputation, wealth, and honor the most valuable things in life, ardently to be desired, diligently to be pursued? They should be led to see that, sought after for themselves alone, these things become a hindrance rather than a help to the attainment of eternal life. Likewise, they must come to realize that the essential thing to remember in deciding their career is whether or not it will be a suitable instrument in helping them to attain their goal.

Besides the supernatural phase, there are natural features which demand important consideration on the part of students and sometimes wise guidance on the part of teachers. Students must be fitted, at least to some degree, for the work they intend to do. An excellent procedure is to have them make a list of all the things they would *like* to do, and then go through the list and strike out the things they *can't* do. This eliminates many impossibilities, while at the same time concentrates the student's attention on a few possible preferences. From this list they might choose the one which appeals most strongly to them and for which they are best fitted.

Need of Divine and Human Guidance

The students must be deeply impressed with their need for guidance, both human and divine. They should be taught to pray to the Holy Spirit within them for light to know God's holy will in their regard. Since they are seeking to ascertain His plan for them, they should not be hesitant in asking Him about it. Likewise, they should learn to appreciate the guidance of older persons—parents, priests, teachers, those who know them intimately and can guide them in choosing a career for which they are suited.

A further point to be considered in the guidance of youth is their place in the Mystical Body of Christ. Youth must be reminded frequently that, as members of the great Mystical Body of Christ, their life does not belong to them alone, that they have other responsibilities besides that of saving their

own souls. The latter is indeed their first and most important duty, but the second is like to it—to assist in saving the souls of others. That demands unlimited loyalty to Christ and His Church, and active participation in the cause of Catholic Action. This is the explanation for that personal holiness demanded of all Catholics, lay as well as Religious. Before a person can go out and convert the world, he must be holy himself; before one can win others to the cause of Christ, he must himself be Christ-like. Therefore, whatever vocation is chosen, the students must keep ever as their ideal that they are going to be Christ-like—a Christ-like doctor, a Christ-like nurse, a Christ-like singer, a Christ-like aviator. Now more than ever before must they cease *being* and start *doing*. They must bring Christ and His principles into every phase of life around them; they must look at all things from a Christ-like point of view; they must look to Christ within them for light, strength, courage, and humor to carry on His work in His world.

Pupil Participation

"It is chiefly by asking questions and in provoking explanations, that the master must open the mind of the pupil, make him work, and use his thinking powers, form his judgment, and make him find out for himself the answer. Let the Brothers be very much on their guard against helping too easily the pupils to answer the questions put to them, but let them accustom themselves to find out with great keenness what they know they can do. The masters may thus persuade their pupils that they will remember far better the knowledge that they themselves have acquired with persevering efforts. The masters will not satisfy themselves in simply formulating the questions put to the pupils, or in drawing for them questions for the problems they are to answer; they must oblige their pupils to invent these for themselves according to their capacity" (St. John Baptist De la Salle, "The Management of Schools").

The Religion Class and the Human Personality

By PAUL SCOTT STOKELY

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Are we experiencing today the results of a universal educational system which has peremptorily ruled out the Divine source of integration and purposiveness without which society is but an end in itself and not a means to the goal for which mankind was created? Judging from the number of schools, their size, beauty, and equipment, great strides have been made in our country towards the end of universal education. But have these schools been more than workshops for the training of technicians or for the passing on of a massive body of information to which is so frequently applied the pseudonym of "culture"? Pressed by the exigencies of these times, to what extent have the Catholic schools succumbed to what has been "average" in the United States' schools—"average" as determined by materialistic standards?

The man on the street of any of the world's cities, though he never read Hegel and knows nothing of philosophy as such, is nevertheless profoundly influenced by the Positivists and the Pragmatists without ever having heard the words. The conditions which have terminated in the present global war certainly arose from a confusion of ideas and ideals. But, as Father McAvoy has said, writing in *The Review of Politics* (Vol. IV, No. 4, Oct., 1942): "While Thomistic philosophy has been revived in Catholic colleges, it has failed to influence in any way contemporary American philosophy; pragmatism not only rules supreme, but has permeated into some fields of Catholic educational theory." An effort to focus upon material standards and religious values in the same classroom has often resulted in a sort of spiritual strabismus the correction of which ought to be one of the aims of the courses in religion.

Democracy as a Cult of the "Average"

One of the alleged aims of democracy has been to grant equal opportunities to all. It has resulted in a great leveling off of the masses. While it has indeed raised the material standards of living for a great many, it has at the same time resulted in a standardization of taste and has seemed to lessen the necessity for making discriminating choices. What is average has become glorified. The typical "average" family has been sought out and then photographed and publicized the length and breadth of the land. Books, plays, architecture, clothing, and even so-called religion are made to fit the average family. To be discriminating is to be unpopular. To be "average" means to be democratic.

The practices of life in this civilization of the twentieth century have dulled and anæsthetized people's taste. This does not refer to the activity of the little taste buds located on the tongue, but to the little brain and nerve cells whose healthy functioning under the proper guidance of the intellect and of a trained will enables one to taste the sweet savour of the divine truths of "The Sermon on the Mount," the delicate mood changes of a Sibelius symphony, or the fullness of life displayed in any art or science. It is under the guidance of Catholic educators in the religion class that young people should gain a knowledge of good and evil and be able thus to discriminate intelligently. If education is to amount to anything at all, it must aid us in making wise choices. In this alone lies the salvation of the true democracy. For the true democracy recognizes the value of the human personality, and from this recognition springs the actual motion designated above as "wise choices."

True Democratic Ideal

Every day it is becoming more generally recognized that in the history of civilization the ideals of progress and democracy have their very wellspring in Christ as exemplified in the writings of the Church Fathers. And in the light of

their teaching, democracy means that the individual human being, composed of a marvelous body and an immortal soul, is duly recognized as both logically and biologically preceding the State. In the religion class it should be realized that what constitutes a human being is neither soul alone nor body alone, but soul *and* body together—two parts which are complementary and incomplete. If we see the chief purpose of the State to be the common welfare of its members, we can see that the individual precedes the State logically. And since human beings existed prior to the formation of any State, then man precedes the State biologically.

Unless there are individuals, you cannot of course have freedom. The Catholic student learns that as an individual he has certain natural rights by reason of his human nature. These rights include the right to marry and rear children, to labor and to receive a return for labor, to own things necessary to preserve life and for living in decent comfort. It is in the proper orientation of the individual, in the true evaluation of the human personality, that the Catholic Church stands as a great dam against the "mass" treatment of totalitarian States. This recognition of human worth is also the very essence of the American system, and as a consequence our faith and our patriotism can have much in common. As the years go on from this day of crisis, faith and patriotism ought to mean more and more to each other.

The Church has flung her protecting arm about the soul of the American system, namely, the dignity of the individual human personality. In the religion class the young person begins to grasp a deeper sort of "self-esteem" in proportion to his understanding of his rôle as a member of the Mystical Body of Christ. The Catholic Church has cultivated in her members a deep respect for lawful authority, recognizing that liberty cannot exist unless safeguarded by law and order. In her religious schools she will continue to foster in her children moral citizenship, in that they must regulate their lives to be worthy of the dignity of membership in the Mystical Body of Christ.

Smug Conceptions of Democracy

The student of a generation ago was almost smug in his conviction that the problems of democracy had all been solved and neatly shelved. The realization of that error came along with the first flashes of the bursting shells of another world war. Now we have to face that issue. Democracy as interpreted by the Catholic Church is not an abstract view but *a way of life*, and it is the duty of the school to lead its students along that way which is so intimately tied up with Christian idealism and philosophy.

It is commonplace to say that material standards have been emphasized to the neglect of spiritual values. The writer's own students in a high school sociology course complained that the subject involved too much religion. "After all," they said, "we have Religion first period every morning, why drag it into everything else all day long?" Why indeed! However, the same group manifests a keen pride (and well they might) in those classes where the Religious garb of the instructor is no hindrance to the teaching of aviation. But Catholic principles of social thought? Sissy stuff!

Not long ago, the writer had the occasion to spend some time with a group of university students, several of whom were fugitives from the dictator-controlled countries of Europe. In a discussion of the emphasis placed upon material standards by so many Americans, one of these young men from Europe remarked that before coming to this country the only impression he had grasped of its citizens was that left by the tourists in his country from the United States. That impression, summed up in his own words, was this: "The only standard of culture the Americans seemed to have was that of hygiene. The degree of civilization a people had attained depended upon the number of bath-tubs and water-closets per unit of population."

Is Quantity or Quality the Criterion of Democracy?

It has been largely forgotten that "man does not live by bread alone." Quality has suffered that quantity might

flourish. The great industries have depended for their prosperity upon selling large quantities of their product; thus, it was important for them that the masses all want the same thing and as many of these things as possible. Witness the "mail-order" churches that dot our landscape as contrasted with the great cathedrals of the middle ages, built by hand and through several generations.

Man has forgotten, too, that he is to work out his salvation "by the sweat of his brow." He seeks Utopia, a place without work where all his materialistic cravings are to be surfeited. In his blind seeking he has become the easy dupe for every proposition offered by the many psychological racketeers who have been loosed upon this nation. Their tactics are displayed in almost any double-spread advertisement, where they pervert the psyche as a means to the attainment of this taken-for-granted materialistic end. They continually portray America as a better country because it has "greater" these and "larger" those and "more" of something else.

To keep the crass materialists prospering, it has always been important that one human being be considered quite a carbon-copy of his neighbor. Personality has even been denied by some who seek to lead. Human worth then becomes a myth, an intangible something of a bygone day. With this view, then, our progress is determined by our success in the acquisition of physical comforts, power, or self-aggrandizement. But what we "have" is not the thing that is important. The thing to be considered above all others is: "What is to become of us as a result of all these things that we have achieved?"

Democracy and the Man

This is not a plea for the setting up of a dictatorial intelligentsia by which the unlearned and unschooled are to assume the positions of serfs. But it is a plea that the consideration of the words "What is man?" will have a new and definite answer, laden with new meaning, as the result of Catholic training, and that the achievement of human excellence will

be made a real and final goal. We are all prone to think that we, as individuals, can do nothing to affect the color and trend of our civilization. But we make a choice every time we speak, read a book, or make a purchase. Our every choice helps to determine what we are to become. The sum total of our separate and daily choices imprints an indelible mark upon the threads woven into the tapestry that is history.

It has generally been conceded that the purpose of education and civilization was the uplifting of men and women to higher planes of existence in this life and to eternal happiness in the next. As has been said, this does not impose merely the necessity for the increase of material welfare, but it means the development of a type of human being possessing a fine sense of the inequalities that do exist among men. It is impossible to rise unless one is positive of just exactly which direction is "up." But the tender, white flame of spiritual values enkindled in our Catholic schools is no less illuminating because it is dimmed by the glare from the electric sign-boards of materialism. And perhaps in the black-outs, that tiny light may be the one source of vision left to man, the human person, who might again remember that he was "made a little less than the angels."

Correspondence

An Antidote for Modern Poison

"Mental content is entirely dependent upon that which is received through the senses. There is nothing in the intellect which was not first in the senses." These are facts which the student in psychology hears so often that he is inclined to think: "That's as old as the hills." When presenting knowledge-giving sensations, he is careful to mention *visual* first, since, we dare say, the number of these sensations is equal to, or greater than, those of the *auditory*, *tactile*, and *muscular combined*.

Parents and teachers should bear this in mind and carefully watch the illustrated reading material of their children. Childhood is the most plastic period in life. The ideals implanted in the children today will determine the moral tone of society in the future.

It cannot be denied that the comics with which many homes are practically swamped, are a positive menace to the young. The greater number of them are of such a nature as to lower the ideals of the children. Lawlessness, dishonesty, and other crimes are glorified in them, and the influence they exert cannot be good. Virtue is not so sensational as vice. Sin, made attractive, causes the child to lose the horror of it. He will shape his life on the models set before him. Since he is inexperienced and unable to judge, the danger for his moral life is so much the greater.

"What shall we do to check these evil forces?" was a question which often worried our teachers. We tried to explain to the children the harm they suffer by such reading, but the attempt was as futile as trying to convince a lover of the faults of his beloved. As much as possible, we barred such papers from school, but the youngsters read them at home. In fact, they had a miniature circulating library, exchanging and borrowing copies from one another. Many a time, when the

children believed that they were not watched, their conduct gave concrete evidence of the evil effects of such reading matter. It must be remembered that pictures outrival the printed page in furnishing material for thought and imitation.

A Positive Remedy for an Evil

The negative process of curing an evil is seldom successful. A positive means to counteract this poison was not at our disposal, until Rev. Louis A. Gales, St. Paul, Minn., began in November, 1942, to publish *Timeless Topix*. This was at once hailed by teachers and pupils. The children are delighted with them and can hardly wait until the new copies arrive. Needless to say, they acquire a taste for something good and elevating, and lose interest in such comics as glorify the deeds of gangsters and racketeers. Characters like the gentle St. Francis of Assisi, the brave Damien of Molokai, the clever Father Chaminade, and above all the humble maid of Lourdes, St. Bernadette, leave a deep impression on the child's mind. To avoid the extreme of presenting to the readers stories of Saints only, the editor has cleverly added to every issue a story from other phases of life—e.g., "The House We Build," or "The Story of Commander Shea."

Every teacher who has tried *Timeless Topix* for a year, will admit of its wholesome effects. In fact, it is the only way to crowd out the bad comics. Besides, *Timeless Topix* is not only entertaining but also informative.

The nation certainly owes a great debt to good Father Gales for having embarked on such an enterprise which, besides financial worries, also demands a great deal of mental exertion. Considering their art, *Timeless Topix* are far superior to anything in that line. Now and then you may hear an unfavorable criticism about one or other picture with regard to this point, but let us not forget that beginnings cannot be perfect and at the present time every undertaking is confronted by difficulties due to shortage of manpower and material.

The majority of people of our times are visual-minded. *Timeless Topix* has helped to direct pictures, one of the greatest potential agents in the training of children, into the channel for good. United efforts of parents and teachers will help to eliminate the evil influence of profane comics and instill in the children's hearts a love and admiration for the noble and pure things in life.

A MISSIONARY SISTER.

Catholics in Italy Today

"Since, willy-nilly, the future of Italy is bound up with the position which the Vatican will hold there (religious, of course, and not political), all the Catholics and non-Catholics of the world who are interested in such problems will watch the Italy of tomorrow as the field of a great experiment.

"Let not the Catholics of the United States be misled by the blind prejudice of Italian anti-clericalism (it existed for historical reasons—one of which was the temporal power of the Popes—which today no longer apply). Let them know, instead, that in Italy today there are Catholics (and non-Catholics, too), reasonable men, honest, sincere, lovers of truth, who seek to overcome the resentments of the past and create an atmosphere of tolerance and religious respect and of political coöperation among all. Were they not American citizens, I should like to find Salvemini and La Piana among these men when, having put aside polemical and bitter criticism, these Italians have to remake the new Italy that will emerge from the ruins of the war" (*The Commonwealth*, February 25, 1944, from "Beyond Salvemini-La Piana," by Luigi Sturzo).

Book Reviews

Latin America Pattern. By Rev. James A. Magner (Problems of the Living Church Series, Lathrop Lee & Shepherd Co., Boston, Mass.; 98 pages, including maps, bibliography and index, plus 16 pages of photographs. Study outlines appended).

Day after day we run into new world problems. Our literature is permeated with new ideas, new thought. Today, the world is fast becoming global-minded. We Americans are striving to be Pan-American. We must catch the essentially Catholic background and culture of our other American neighbors. Failing this, all our attempts for Pan-Americanism, sincere and full of effort though they may be, will founder.

Latin America Pattern is at once a handy and timely textbook for study of the peoples of Latin America and their history. The influence of the Catholic Church on Latin America from the time of her discovery is well traced throughout this little manual. The author is genuine in his emphasis on the factors necessary for the cause of "inter-American understanding."

Of special note is the eleventh chapter. Literature and art in Hispanic America is its particular topic. Here the author shows in clear fashion the cultural and guiding hand of the Catholic Church in the thought of her Latin American children. We Catholics in America are faced with the challenge of continuing and fostering this guidance.

JOSEPH R. BERKMYRE.

History of the Church of Christ: A Textbook for Greek Catholic Parochial Schools. By the Reverend Julius Grigassy, D.D. Translated into English by the Reverend Michael B. Rapach (Prosvita-Enlightenment Printing Press of the United Societies of Greek Catholic Religion, McKeesport, Pa., 1943; 103 pp. and appendixes).

Father Rapach's translation of Doctor Grigassy's *History of the Church of Christ* makes this valuable little manual available for elementary school pupils of the Greek Catholic Parochial Schools. It is the contention of John R. Hritz, in the pages of this issue of the JOURNAL, that Western Catholics should become better acquainted with the history of their Eastern brethren. We recommend the reading of this short history as a first step in that direction. The history of the Greek Church is presented in a clear, easy style that will attract the reader. The book answers many questions that are common in parts of America where the Greek Rite is established. The casual reader of this manual will form the high resolve of seeking more detailed information in regard to personages prom-

inent in the history of the Greek Rite. The pages of the *Catholic Encyclopedia* present many fine articles as collateral reading for the student of the history of the Church of Christ.

PAUL E. CAMPBELL, A.M., LITT.D.

Pattern for Tomorrow. By Sister Mary Juliana of the Maryknoll Sisters (Bruce Publishing Co., Milwaukee; price \$2.00; pp. 128). Part II. *Teacher's Manual* (price \$1.50; pp. 178, illustrated).

In the guise of an interesting story, Sister Mary Juliana, of the Maryknoll Sisters, reveals the problems that face the teacher of Religion in the rural districts of America. *Pattern for Tomorrow* is background reading for the study of a unit on agriculture and the Church's social teaching, as applied at home and in foreign lands. Children of the upper grades can study this unit with profit, and it lends itself easily to the instruction of older students in sodalities, study clubs, or vacation schools. The possibility of correlation with geography, civics, and history, with economics, sociology, and religion, is obvious.

From the words of Father Myers the reader learns the difficulties and obstacles confronting the American small farmer: "Materialism, the race for riches, invention, big machinery, big cities, big business, a few big business men—and the millions of little fellows left out in the cold. Young folks can't afford to marry and bring up children. Artificial life in the cities, and thousands losing their land, drifting to the cities. High taxes, necessary to dole out relief to the poor that lost their land. High taxes, driving the farmer out. All parts of one picture" (p. 113).

The crowded curriculum of the average city high school will likely preclude any formal course in rural life and its economic hazards. But a mere reading of *Pattern for Tomorrow* will afford an understanding of the principles of the Catholic Rural Life Movement.

PAUL E. CAMPBELL, A.M., LITT.D.

